THE PERFECT LIFE

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JACOB ALBERT BIDDLE

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THE PERFECT LIFE

BY

REV. JACOB ALBERT BIDDLE

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INTRODUCTION.

Health, Wealth, Home, Trust in God, Love for man and a living Hope of the life of the world to come are the six essentials of a perfect life on earth.

These are here for every man to possess and enjoy. The perfect life is for all. These are the inalienable rights of man. It is his duty to get and keep them.

They are of Nature. They come to us as we cheerfully submit ourselves to the reasonable discipline of Christian Culture.

Jesus said, "Seek ye first the power of God and live according to His standard of righteousness and all these things shall be added unto you."

The old Hebrew prophet expresses the whole truth when he sings: "And an Highway shall be there. It shall be called the Way of Holiness. The unclean shall not pass over it. It is easily followed. The traveller though a fool shall not err therein. It is not the way of violence. No lion shall be there. It is not the way of deceit. No ravenous beast shall go up thereon. It is the way of faith. The redeemed shall walk there. It is the way of love. The ransomed of the Lord shall come singing unto Zion with everlasting joy upon their heads. It is the way of hope. They shall obtain joy and gladness and sorrow and sighing shall flee away."

It is the path of life. It runs along through childhood, youth, manhood, age, from generation to generation, from age to age, a never ending way. It is as old as the universe. It is the way of health of body and peace of mind. Along its path of delight new scenes are constantly appearing. It goes on from good to better and better to best. It is God's way of life for every child of the race. We all know where it begins, but no one knows where it ends. To know this Way and how to walk in it is the sum of all wisdom. To walk in it is to be in perpetual companionship with God and all the good. "It leads to God's right hand where there are pleasures forever more."

It is this great Highway of Life that I have tried to describe in this little book.

What a marvellous event is the birth of a man child! It is the beginning of a new personality. In the son the father sees himself in a new body. Now that he is born the family will go on. The name will not die out. In him the nation and the race continue to exist. At his birth, new and larger plans are needed, to include both the life of the parents and his life after they are gone. A new traveller has been started upon the Great Highway that leads out into that world beyond our care. This fact must be considered in our plan. At once our life takes on new interest. Hope is quickened. Love expands. A new Sun has risen in our sky. We go forth to our daily task singing, "Unto us a child is born. To us a son is given."

If there is anything more wonderful than the birth of a child, it is his growth. He will not remain

a child. He grows into a man. In him we may see a new social force. Who can tell what potency for good or ill lies concealed in his little body? The history of the race can be read in the biography of its great sons. The men who have made history—Cæsar, Napoleon, Washington, Confucius, Buddha, Mohammed, Moses, St. Peter, St. Paul, were once babes lying in a mother's arms. Jesus himself, as He stands forth in His transcendent manhood, conqueror of sin, toil, sorrow and death is only a full grown man. In every child of man lies the possibility of becoming what He became and doing what He did.

It is this potency of being that makes the birth of a child such a perpetual wonder and delight. He may become a blessing or a curse to his family, his nation, his race. In him is the possibility to be the hope or desolation of the world.

When they gathered to circumcise the son of Zacharias, the friends would call him Zacharias after his father. His mother, with deeper insight, said, "Nay, he shall be called John, 'a blessing'." The friends protested; John was not a family name. The mother persisted. Then they appealed to the speechless father. He wrote, "His name is John." Is, not shall be. He is a blessing. God has given him that name. "The people marvelled and said, what manner of child shall this be?"

So may we see a blessing in every child. There are possibilities of infinite good in him. It is for us to see them and so guide him in his growth that he may realize his possibilities to the full.

This is man's world. God has given it to him. If it is evil, he has made it so. If it is to be made good, he must make it good. "By one man came sin and by one man came redemption. By man came death, and by man comes the resurrection from the dead."

Anything in the earth can be done if the man appears who is able and willing to do it. Nothing is done until a man appears. Such men are being born every moment. This instant a child has come into the world who has in him the potency of a world's redeemer or destroyer. He may be a St. Paul or a Zenghis Khan. He can bring the Millennium or the Man of Sin. In him the kingdom of love or of hate is at hand. All the good or evil that has ever come to society has come through men, born of woman. Man only is great in the earth as God only is great in heaven. "Thou hast put all things under his feet. The last enemy that shall be destroyed is death." "Be ye therefore perfect as your Father in heaven is perfect."

We yield our will to sin, we bow our back to toil, we give our body over to disease, we accept sorrow as if it were of nature, and we weakly submit to the tyranny of death because we have no confidence in the possibility of our own personality to overcome them all.

We postpone the reign of peace and life until the great Son of God shall come because we have no faith in ourselves as sons of God. If we dared to be ourselves, our own hands could build the crystal walls of the New Jerusalem. The age of

gold is ever at our door. The kingdom of God is in us. God dwells in us.

When the multitude that followed Jesus were hungry, the disciples said, "Send them away that they may buy food." But Jesus said, "Give ye them to eat." They replied, "We have but five loaves and two fishes. What are these among so many?" Jesus said, "Bring them to me and I will show you what a man who has faith in God can do." The five thousand were fed and baskets full of the remnants were taken up. The impossible became real. Anything is possible to him who believes.

In Jesus we see the possibility of man fully realized. He is man at his best. Our faith in him is our faith in the possibility of man. "Now are we the little children of God. It does not yet appear what we shall be but when it does appear, when we are full grown, we shall be like Jesus." He is both the pattern and the power of the new race. What He is, we may become. What He did, we can do.

It is the purpose of this book to create this hope in the mind of the reader, and then show him how he may fully realize his hope. The hope is that we shall be like Jesus in character and power. The way to the realization of that hope is The Way of Holiness.

One day Jesus said to His disciples, "Whither I go ye know, and ye know the way." Thomas replied, "Lord, we know not whither thou goest, and how can we know the way." Jesus answered, "I am the way, both the truth and the life." Jesus is

the end of all endeavor and the power by which we reach that end. We come to be like Him as we walk in the way He walked. "If we believe in Him, we shall never walk in darkness but shall have the light of life."

When the rich young man came to Jesus with the old, old cry, "What shall I do to inherit eternal life?" Jesus answered, "Keep the commandments." Obedience is the way to eternal life. In that path Jesus came to His ascension. By that same old way of Holiness, all men may come to theirs. There is no other way. Obedience is the master word of the universe. It rings through all the corridors of time. "Children obey your parents. Servants obey your masters. Wives obey your husbands. Let every soul be subject to the higher powers. Obey those who are set to rule ove r you Fear God and keep His commandments. To obey is better than sacrifice." So the word runs through all the relations of life. Obey your natural rulers.

This is a universe of Law. Obedience to that universal law makes it to be a cosmos not a chaos. It is also a universe of persons who are set to administer and obey that law. Law does not execute itself. God always appoints some one to administer His law in His name and by His authority. That one is our natural ruler. Obedience to him is obedience to God, for he is God's agent. To recognize our natural ruler as God's agent and obey him as such is the whole of duty to God and man.

So God says to every creature, "Obey the one whom I have appointed to be your ruler."

Self government is a delusion. It is a vain attempt of the creature to set himself up as a god. It always ends in tyranny and death.

"These are the laws of the jungle,
And many and mighty are they;
But the haunch and the hump of the law,
And the hide and the hoof is, *obey*."

All the good that can come to us comes in obedience to our natural and legitimate ruler. To disobey him is disloyalty to God.

"Sacrifice and offering thou didst not desire. Then I said, Lo, I come to do thy will, O God. Thy law is within my heart. Though he was a son yet learned he obedience through the things that he suffered. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father in heaven."

Obedience is the secret of the greatness of Jesus. It is the only secret. It is the open secret of all greatness. The King's Highway that leads through time and through eternity is the old, old Way of Holiness. In it the foot of every child is set at birth. In it every man may walk. In it Abraham walked before God in his perfect way. In it Moses walked to his high destiny. In this strait and narrow way of life, prophet, apostle and all the good of earth have walked since time began. It is open still. In it Jesus walked in His triumphant journey from the manger cradle to His throne at the right hand of God.

So must he walk who would be like Jesus and live with Him in His glory. To such a man the earth will gladly give of its very best and heaven will open her gates as to a conqueror.

THE PERFECT LIFE

CHAPTER I

CULTURE

There are three omnipotent agencies forever operating upon man. We call them Heredity, Environment and Culture. They have made him what he is and will make him all he can become. They begin, continue and complete his being. Heredity is the power of development in man. Environment is the world in which he lives. Culture is the knowledge of and obedience to the law of his personal development. These three agencies are essential to his being and well-being, and they are all that is essential.

Heredity and Environment are given him at his birth. They are his person and his world. He is born with the personality of a man, not a beast, or angel or devil. In that personality is a definite capacity of development. He cannot add to that capacity, or "add one cubit to his stature." He can lose it, pervert its growth or stunt it. He cannot be more or other than the full development of his human personality.

He is born and must live in this world of earth, water, air and light. He can master its powers

and make them minister to his comfort, but he cannot change his world. He must accept his person and his world. They are the fixed factors in his development. They are very good, are adapted to each other and complete each other. If he lives according to the promptings of his heredity, and obeys the powers of his environment he is righteous, contented, full of hope and life. Out of harmony with his environment he is wicked, self-conscious and unhappy. He toils, suffers and dies. To live he must be one with his environment in mind, heart and will. He must love it with all his heart, soul, mind and strength. It is God to him.

Culture is of man's own making. The law of his development is fixed and unchanging. He must discover that law, formulate it into a rule of life and administer it. He may fail to discover it. He may invent an artificial rule of life. In any event Culture is of man's making and administering.

A true system of Culture will keep him in harmony with his environment and obedient to the law of his personal and social development. In obedience to it, his development will be orderly and continuous until he comes to the fullness of his personality.

Personality consists of both power and character. The power comes from environment and heredity. Character is the product of Culture. Character is the quality of personality. It is an object of choice. It is far more important than power. An almighty devil is not so great as a loving child. Herein lies the supreme importance of right Culture. If a man is to be perfect in personality, he must

subject himself to a true system of Cultu. Animals and plants can grow wild and come t perfection, but man cannot. His education is a essential factor in his perfect development.

Men do not differ essentially in person or world. Man is of one species over all the earth. Everywhere he is a person of intelligence, affection and will. His need of water, air, food and light is the same. Water, air, earth and light make up his world, always and everywhere. The difference in climate and moisture are not so great as to be essential. He is human, a man, everywhere. Men do differ profoundly, essentially in character. This difference is almost wholly due to the different systems of Culture to which they subject themselves. If all would submit to one system of Culture all would be substantially alike in Character. The race would be one.

Any organized society is a system of Culture. Every man is born a member of some social organization. The language, the laws, the customs of that organization will give him a distinct character. It is organized Buddhism that makes men Buddhists. Islam, the System, makes men Mohammedans. Monasticism produces the monk in Italy or Thibet. It is the Church, organized Christianity, that produces christian character in her members. Most men are lower in character than the teaching they receive. Very few are better or other than the social organism of which they are members. The babe is plastic. "Of such is the kingdom of heaven" or hell. It may become a saint or a devil, a philanthropist or a robber. If it is born and reared among

and ma/ages it will most likely be a savage. If it is not chorn and reared among Christians it will most likely and be a Christian. Society is man's work, as the world develis God's. He gives us our natural environment; to ea we make our social environment. In it we form acco our character.

obe We classify men according to character, as sav-
cor age, barbarous, civilized and enlightened. These
w are the four distinct types of men found in the
e earth. There is no fifth. These types are found in
all climes. St. Paul classifies them as devilish, sensuous, earthly and heavenly. In the first Psalm we read of the scornful, the sinful, the ungodly, and those who walk in the law of the Lord

The savage is cruel, scornful, devilish. His guide is his own imagination, his law is hate, his motive is fear or greed.

The barbarian is sensual, sinful, indifferent, selfish His guide is his animal instincts, his law is self-interest, his motive, personal comfort or lust.

The civilized man is ungodly, earthly, just, the man of this world. He is guided by his sight and wisdom, ruled by the law of justice, and inspired by ambition to be great in the eyes of his fellow-men.

The enlightened man is heavenly minded, generous. "He delights in the law of the Lord." He does justly but loves mercy. All men are his friends. He loves his enemies. He is guided by faith, ruled by love, and inspired by hope. This was the character of Jesus.

This classification includes all men. We rarely find any man of a perfect type. In most, the character is mixed. But the spirit that controls reveals

heart of each. It is greed and fear that make savage. Where these control, the man loves ne. Like King Saul, he will see an enemy in d, his best friend, and take delight in killing Like the Pharisee, he sees an enemy in Jesus xults in his crucifixion. He is the enemy of ind. When the just man appears, he will as did the savage Jew at the coming of the

for pleasure makes a barbarian. Like he will sell his birth-right for a mess of pot- nd try to kill his brother for holding him to argain. Like Herod he will protect Jesus if muses him with a miracle and leave him to fate if he does not. When the just man appears, shares the fate of Babylon. He fears not God, or regards man.

Ambition for power makes the civilized man's character. He is just to his fellows, but indifferent to God. Like Pilate, he will at last join with the savage Caiaphas and the barbarian Herod to kill the enlightened man, Jesus. When the man of Charity appears, he will be converted or perish as did Greece and Rome at the coming of the apostles.

It is love for God and man that makes the enlightened man. Like Moses, he will sacrifice himself to save his nation; like Jesus, he will die to save a world of civilized, barbarian and savage men.

These types are fixed. We need not mistake the one for the other. Between them is a great gulf. The one can have no fellowship with the other. Hate, selfishness, justice and charity can never

mingle. These cover all classes and conditions of men. They belong to different worlds—the cruel man is a savage, the selfish man is a barbarian, the just man is civilized, the generous man is enlightened.

These types are not of Nature, but of Culture. All start with a human nature in this world of our senses. Each may choose his own character and grow into any one of these types. He may become cruel, selfish, just or charitable. He may change from one to another. The cruel man may become merciful, the man of charity may become cruel. The child of a Christian may be trained into a bloodthirsty savage. The fiercest of fanatical Mohammedans were the Jannizaries, all children of Christian parents. The child of a savage may be nurtured into the most merciful of men. Saul of Tarsus, the savage Pharisee, became Paul, the gentlest and most merciful of Apostles.

The highest type of character is that of charity. Beyond that none can go. Jesus was perfect in character as in power of personality. Christlike character is the consummate fruit of the most perfect system of human culture.

Such a system of Culture Jesus gave to the world. St. Paul describes it: "When he ascended he gave gifts to me, Apostles, prophets, pastors, teachers, that we all may come in the unity of the faith, and of the knowledge of the Son of God unto a full grown man, of the measure of the stature of the fullness of Christ." Jesus gave the ministry of his Church, that under their wise teaching and training all men might develop the character and personality

of Jesus. By the ministry it was organized into a social system called the Church, and has continued in the earth until this day. The Church is a Social Organism of Charity, a definite and complete system of Christian Culture.

This system of Culture is not simply intellectual, yet it enlightens the mind. It develops the depeest affections, yet it is not emotional. It strengthens the will and produces the strongest personality, yet it is not only moral. It is not peculiarly physical, yet it gives health and elasticity to the body. It is personal Culture. It takes the man as a man, a living soul, just as he is. It does not analyse him him into body, soul and spirit. He is a man. He must be educated as a man, not as a beast, not as an angel, not as a devil, that he may grow into a perfect man.

Its aim is not wealth or learning, or pleasure or fame, yet it gives all these. Its purpose is to develop the man that he may exhibit the person and character of Jesus.

This Culture is not intended to satisfy the curious seeker after knowledge. It is a practical education, the art of right living—to be of value it must be practiced. It covers the whole life of man and each day of his life.

There is nothing new about it, it is not the invention of our age, or of any age. It is old, well tried—it is the formulation of the everlasting law of man's development. It is organized charity. It is the Church of Christ as an Organism, the enlightened man's social environment.

I lay claim to no originality. This book is not

the result of my thinking. I write what I have seen, heard and experienced. Every man can test the truth of it, by his own observation and experience. If he will study his person and his world, and read carefully the history of the race, he will see and hear what I have seen and heard. If he will practice what I have written, he will experience what I have experienced. He will find this System of Culture only, "The Law of the Lord in which the righteous delights and in which he meditates day and night."

There are four infallible tests that any man can apply to any System of Culture. If it stands these tests it must be true.

1. It must accord with correct observation of our person and our world. These are God's works. They bear witness and their witness is always true. The unnatural we know to be false. Nature is the truth.

2. It must agree with the teaching of history and the universal experience of man-kind. If it has been universally taught and has stood the test of experience, we may assume it to be true. Of course in the history of the race, we include the Hebrew people, and such men as Moses and the prophets, Jesus and the Apostles. They are the wisest and best of the race. Their experience is the most valuable to us in our search for the truth. The unhistorical is false.

3. It must be reasonable. If it demands what is unreasonable in belief or conduct, we know it is false. It must satisfy the reason, for the reason of man is the spirit of God. Its witness must be accepted.

4. In its practice, the obedient man must find satisfaction for body, soul and spirit. It must give light to his mind; it must warm his heart, inspire his will, and give peace to his conscience. It must give health of body and peace of mind. If it fails in these we may assume that it is false. Jesus said, "If any man will do God's will, he shall know of the doctrine, whether it is true or false." The test of personal experience is final and infallible.

I am very sure this System of Christian Culture set forth in these pages will stand all of these tests. It is the accumulated wisdom and experience of the race. It is the Way of Life. It is what St. Paul calls "Godliness, that System of Culture that has in it the promise of the life that now is and of that which is to come."

CHAPTER II

THE WORLD OF SCIENCE

Culture begins with a correct knowledge of our world. We are in it and of it. Out of its substance we are made. Upon its strength we feed. By its power we live and work. It is both our heredity and environment. It has made us all we are and will make us all we may become. Our knowledge must come from observation and experience.

We observe that it has a form, a body. It is limited in substance, time and space. It is a

sphere. It seems to be a chaos, a world of chance and disorder. In reality it is a cosmos, a world of law and order. Nothing comes by chance. It seems to be four worlds: a world of earth, a world of water, a world of air and a world of light. In reality these four are one. They are not separated in any way. They interpenetrate each other. Together they form only one world. It seems to be composed of four different substances, earth, air, water and light. It is really only one substance. We call that substance matter. It seems to be transitory; in reality, it is continuous, enduring. It is always changing but its life goes on, without a break It is a one in time. So we find that in substance, space and time it is a perfect unity, one world.

We observe that it is in perpetual motion as a whole and in every part. We call the cause of that motion Power. There seem to be many powers in it, light, heat, electricity, magnetism. In reality there is only one Power above, through and in it. It is one in Power. "All its forces are one force." Thus our observation and experiment prove it to be a world of Matter and Power, a perfect unity in substance, space and time. It is ever changing yet ever the same.

We observe that the earth is only a member of a larger world, called the Solar System. That world is comprised of the Sun, the planets, their moons, and the atmosphere in which they exist. It extends as far as the power of the Sun extends. The center and the heart of the Solar World is the Sun. His dominion over it as a whole and in

its atoms is absolute. The Solar Universe is He, from center to circumference. What is done in it, He does. The Earth is in and of the Solar Universe, and is absolutely dependent upon the Sun for its being and well-being. So we find that our real world is not the Earth and its atmosphere, but the Sun and its atmosphere. We are in it and of it.

We observe that the Solar World is not earth, water, or air, but Light. Clouds and darkness are of the Earth. Outside the Earth all is Light. The Solar World is a world of perfect order. The disorder we experience is confined wholly to the earth. Outside the earth peace reigns. The Solar world is permanent. If earth, air and water should vanish, Light would remain as it was before the Earth was formed.

That is man's real world. The world of water is for the fish, the world of air is for the fowl, the world of earth is for the beast of the fields. Man's world is that wide world of Light. He is in it and of it, the child of the Light, as the bird is the child of the air. The darkness, disorder and change of the Earth perplex and annoy him. He is satisfied only with that unchanging world of light and law.

We observe that the matter of this world is local, temporary, everchanging. It appears, changes form and disappears to reappear in a new form. In it there is no unity, continuity or power of motion. The Power of the World is universal, perpetual, unchanging. It gives unity, continuity and movement to matter. As we observe more closely, we note that they are not two but one. The matter

is only the Power in motion, in visible form. The visible is made out of the invisible. As the Bible teaches: "By faith we understand that the worlds were framed by the Word of God, so that the things that are seen were not made of the things that do appear." The worlds were made out of that which is not visible to mortal sense. The matter which is seen is framed out of the Power which is not seen. The Power is the substance out of which all worlds are framed.

This agrees with our observation. We can analyze water into molecules of oxygen and hydrogen. These molecules are made of atoms. These atoms are only whorls in an invisible substance called ether. The ether is a universal substance. It fills all space and is the source of all matter and power. In it all visible things live, move and have their being. It is clear beyond the reach of our consciousness yet it is the cause of all consciousness. It is not an object of sense, yet it is the cause of all sensations. It is the one permanent reality. We know it is. Its existence is a necessary postulant of all knowledge. We assume its existence as all races of men have assumed it before us.

It is the oldest and most permanent of all the gods men have worshipped. It has been called by all sorts of names, and men have not been agreed as to its nature, attributes and character, and its relation to creation. Its Aryan name was Varuna, the Ouranos of the Greeks. Its Semitic name is Ell or Allah. In Egypt they called it Ra, in China Tien. Moses called it Jehovah—the I-Am. Jesus called it the Father.

The Hebrew Poet sings of it: "Whither shall I go from they Spirit? Or whither shall I flee from thy presence? If I ascend into heaven, thou art there. If I make my bed in hell, behold thou art there." "From everlasting to everlasting thou art God."

In the same strain speaks the Chinese philosopher: "There is an infinite being which existed before heaven and earth. How calm it is, how free! It lives alone. It changes not. It moves everywhere, but never suffers. We may look upon it as the Mother of the Universe."

With the Vedic poet it is the same. "He who should flee beyond the sky even he would not be rid of Varuna the King."

The Egyptian priest had the same conception of this universal Presence which is not the Sun or the Light, but the Creator of them both. His name is Ra.

Modern Science calls it Ether, and says of it: "The Ether is one continuous substance filling all space. It vibrates as light. It appears as lightning and electricity. In whorls, it constitutes matter. It is the cause of all motion, the force of all forces, the substance of all substances. Out of it all worlds are framed."

In this one thing all agree. There is one, unchanging, universal substance filling all space. It is over all, through all and in all. It is the all and in all. It is both the matter and power of the world, both our heredity and environment. Beyond it and beside it there is nothing. All the substances and forces of the world can easily be traced back to it.

We observe further that the Universal Substance is only an assumption, an object of faith. To our consciousness it appears as Light. Light we know. It is an object of observation. We know it to be the one permanent, universal, all controlling, unchanging Power of our world. Our world is wholly a world of Light. This is a matter of Science. The unity, continuity, motion and substance of our world, come not from earth, water or air. They come wholly from Light. Light makes it to be a world, a cosmos not a chaos or world of chance. It is our world. Water, air and earth are local, temporary, changing. The Light of the world is universal, permanent, unchanging.

Matter assumes all sorts of forms. It is a solid, a liquid, a gas, a vortex of ether. It is rock, vegetable, animal, flesh, bone, nerve. It can be transformed from rock to nerve, and nerve to rock. It can take the shape of rock, fish, bird, beast, man. The Light is always the same. It is the sole cause of all these movements and changes. It begins, continues and completes the being of the world and of every creature in the world.

It can make matter change, disappear and reappear in a new form at will. Take a solid mass of ice. Apply light; the solid becomes a liquid, then a gas, then it disappears. We say it burns up. It becomes a flame, a force. In all this the substance does not change. The form only changes. Plant a seed in the earth under the warm rays of the sun. The seed is changed into oxygen, hydrogen, carbon, and nitrogen. These gases are resolved into atoms. These atoms are transformed into leaf, flower and

fruit. Eat the fruit. Again the solid is resolved into atoms and reappears as flesh, bone and nerve. The substance has not changed. It is the same in the rock as in the brain of Shakespeare. The Power is always the same. That Power is Light. It can subdue all things into itself, and reshape them into any form, organic or inorganic, vegetable or animal, fish, bird, beast or man. It is the atmosphere in which all things exist. It floods the whole Solar Universe from the Sun. It appears in the lightning. We hear its voice in the thunder. The rainbow reflects it. It comes flying upon the wings of the wind. Its control of the earth is absolute in the whole and in the smallest cell or atom. Through the Sun it makes our day and night, our Summer and Winter, our seed time and harvest. It was in the beginning, is now and ever shall be the sole substance and Power in our world.

By its power the winds blow, the ice melts, the rivers flow, the rains fall, the lightning rends the cloud, the thunder speaks. By its power the grass grows and ripens, the birds fly, the fish swim, the beast walks. By its power the child is formed in the womb, grows and reproduces itself. By its power men think, speak and act; nations rise, progress and decay. Light is the only efficient cause of the earth and of everything in the earth. Light is always, everywhere and in all things. It was old when the Sun was born. It will be young when the Sun is cold. It would remain if all visible Nature should vanish. We cannot even imagine a place or a time where Light is not. It is the one,

only permanent revelation of the Unknown Universal Substance called Ether. But it is an adequate revelation. When we know what Light is, we know what Ether is, for Light and Ether are one.

We observe that the Ether is a Trinity in Unity. It is one in substance and being, but three in function and work. It is Light, Heat and Life. We observe these as one and as three. They are never separated. They never work alone. Where one is, the others always are. In their work, we never need mistake the function of one for the other. Heat prepares the substance out of which creatures are formed. Light is the wisdom that plans what shapes it shall take. Life is the power that fashions it into that shape. Heat presides at birth, Light in growth, and Life in ripening.

A seed must first be dissolved by Heat before it will sprout. It must be in the Light or it will not take shape or grow. It must have Life or it will not mature. When these work together, as they do each year, the plant begins, continues and completes its being. In this process, Light never makes a mistake. A seed of wheat never becomes a seed of rye. The egg of a serpent always brings forth a serpent; the embryo of man develops into a man. As we work with the Light, we are never at a loss to know exactly what it will do. Our reward is certain. If we obey, it will give us what we ask, with absolute certainty As our work is, so shall be our reward. It begins, continues and completes the life of all creatures in the Solar Universe.

This three-fold function of this Universal Power

has been recognized by all races. The Greeks called them Klotho, Lachesis and Atropos, the three Fates that preside over the whole course of human destiny. The Teutons called them Vundh, Verdhandi, and Skuld. In Egypt, Ammon is the secret force that brings into being, Emith the intelligence that shapes it, Phtah, the art that perfects. These are the Brahm, Vishnu and Siva of Hindu Theology, the creator, the preserver and destroyer, because to destroy, in the Hindu mind, is to reproduce in another form, so to preserve life.

In Japanese Mythology they are "The Original Being, the Space Cleaving Being. and the Beautifier of the Land."

In Christian Theology they are the Father, the Son, and the Holy Ghost. In philosophy they are the Good, the Beautiful and the True. In Modern Science they are called Heat, Light and Life.

By whatever name this Universal Substance is called, its existence is assumed by all, and its work of creating, preserving and perfecting is manifest to all observers. It is the All in All, as Light is the fullness of him who fills all in all. What it may be in the deep silences of infinite space, far beyond the reach of human consciousness, we can only guess. To our consciousness, it is Light. However it may do its work of creating, preserving and perfecting in the other universes, in the Solar Universe it does all this work through the Sun.

By whatever power it may work elsewhere, we know it does all its work in our world by the Power of Light. In its brightness we walk day by day. Its warmth is the Love that comforts us. Its Life

gives us all the strength we do or can possess. Light is our world. It is everything to us and does everything for us. Beside it there is nothing essential to our being or well-being

CHAPTER III

THE WORLD OF FAITH

The Christian's life is a life of faith. He assumes that everything about him can be trusted and that he is trustworthy. He accepts his person and his world as he finds them. He assumes that they are the world of an All Wise Power outside himself. He trusts himself to that Power as it appears to him, assured that in obedience he will find all he needs for his being and well-being. He knows himself to be a being of intelligence, affection and will—a person. He assumes that the Power who created him is also a wise, loving, living spirit, a Person. His trust is not in the visible and material, but in the invisible and spiritual. "He lives as seeing him who is invisible." He calls that person God, the Good One.

The savage's life is a life of imagination. His person and world are to him what his thought makes them to be. At best it is only a conception, a theory. He has no trust in anything outside himself. He will not trust the Earth or Sun. He

will not till the soil. He knows that he is not trustworthy, and assumes that nothing can be trusted.

The barbarian life is a life of sense and sight. He accepts the world as it appears to his senses. In it he sees nothing fixed or permanent. Its movements are apparently arbitrary. Its powers are willful. He cannot trust anything beyond that which he himself can control. The wind is fickle. The rains fall according to no law. In it there is no One Power who controls and directs all its movements with unerring wisdom. So his trust is in himself. His world is a world of matter.

The civilized life is the life of Science. His person and world are to him what they appear to be to his intelligence. As far as he can discover it is a world of fixed, unchanging order. One Power controls it all. In that Power he can confide. It is always the same. It is Mechanical Energy. His world is a world of Force.

The Christian life does not begin at birth into this world of our senses, but when we become conscious of God and trust in Him as a Person. It is the life of the spirit of man, not of his animal soul. sn it he is guided not by his imagination like the Iavage, not by his senses as a barbarian, not by his intellect like the civilized man, but by his faith.

The Christian assumes the existence of this Universal Substance which Science calls Ether. He recognizes as does the scientist that it is both the matter and power of the universe. It is the universe, and more than the universe.

To him it is not thought or Mechanical Energy,

but an All-wise Spirit. He does not call it Ether, but "The One God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible." It is that "One God and Father of all, who is over all, through all and in us all." It is "Him in whom we live, move and have our being, of whom are all things, through whom are all things, and by whom are all things. The All and the in All." So his trust is in intelligent Spirit not blind Force. He knows that the Power in himself and in Jesus his teacher is Spirit. As there is only one Power everywhere, this Universal Power must be Spirit. It cannot be spirit in man and mechanical energy above the world. It must be mechanical energy everywhere or nowhere. It is Spirit in man. It must be spirit in Nature and above Nature. It is God, and Jesus taught that "God is Spirit." His trust is in this universal, unchanging, everlasting One who pervades all space, endures through all time and in whom is all power.

He observes that Ether reveals itself to our consciousness as Light. It is one with Ether. It is Ether. But to his faith, Light also is Spirit. He calls it "The Word of God, the Christ, who was in the beginning with God and who was God. God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made."

Christ said, "God is Light and I am the Light of this world. You cannot see God, but you can see me. I reveal God to you." The Word of God is the revelation of God. That Word is Light. "In the beginning God spake a word. Let Light be.

Light was." Light was his Word. Then creation began. So we know that Light is God's creative Word, the Wisdom of God. It is the Christ "The beginning of the creation of God, the image of the invisible God, the first born of every creature. All things were created by him and for him and by him all things are held together." Where Light is, God is. Where God is, Light is. "God clothes Himself in Light as in a garment." Our consciousness of Light is our consciousness of God. It is the Christ.

The Christian observes that his world extends away beyond the blue sky. The blue is of the air, of the earth. His world is the Solar Universe. It is a world of Light, of Spirit. He calls it Heaven, not the Solar System. It is what Jesus called the Father, when He said: "I came forth from the Father and am come into this world, again I leave the world and go to the Father." When He left the world, He ascended into heaven, this wide heaven of Light. It is "the heaven that declares the glory of God." This earthly heaven of blue is "the mount that can be touched that burns with fire, is dark, tempestuous." That Heaven of Light is "Mount Zion, the City of the living God, the heavenly Jerusalem, where are the innumerable company of angels, Jesus, the spirits of just men made perfect, and God, the Judge of all."

It is what our Aryan forefathers called "the shining heaven.—"Zeus Pater, Heavenly Father." It is the all-encompassing heaven; Varuna, Ouranos, lifted out of this world to fill all space. This wide heaven of Light is the real world of the Christian.

Living in it, he dwells in Christ and Christ in him.

He knows that in this wide domain of Light, the Sun rules and controls without a rival, but to faith the Sun is not a globe of fire, but a being, a Person, *the Person* in the Solar Universe. He is a Son of Light, a Son of God. He calls him Lord, the giver of bread, for he is Lord of heaven and earth, and gives bread to every creature in the earth. God has anointed him to be King over this wide Empire of Light. "The heaven is his tent. He comes forth as a giant to run his course. Nothing is hid from his heat. His rays run out into all the earth, and his words to the end of the world." He is a life-giving Spirit. He absorbs his light from his God, and sends it forth to do his work in all places of his vast kingdom. His power transforms the substance of heaven into worlds of earth, water and air. His power transmutes water, air and earth into leaf, flower fruit, flesh, bone, and nerve. He creates worlds and fills them with living creatures. He gives food to all. "He opens his hand and fills all things living with plenty." He clothes the lily. He feeds the birds. "Every good and perfect gift comes down from this Father of Lights, who casts no shadow when he turns."

He is the King of kings, and Lord of lords in every part of this vast Solar Universe. Beside him, there is none other.

The Christian observes that the Power by which the Sun extends his will in all his world is Light. To faith, Light is "the Holy Ghost, the Lord and giver of life that proceeds from the Father." "Thou

sendest forth thy Spirit and they are created. Thou renewest the face of the ground." Light is the life of every creature, the real "Comforter, who abides with us forever." "It is the bread which comes down from heaven and gives life unto the world."

The Christian observes that he and all creatures in the earth are nourished upon the fruits of the soil. But he knows that grain and fruit are only forms of Light, the Holy Ghost. His real meat and drink is Spirit, the flesh and blood of Christ.

He knows that Light is a Trinity in Unity. It is Heat, Light and Life. These are one, yet have three distinct and separate functions. Heat begins, Light continues, and Life perfect each creature. To his faith, they are the Love of God who creates, the Wisdom of God who preserves and redeems, and the Life of God, who perfects and sanctifies.

He knows that he and his fellowmen are of the animal kingdom, and the highest of animals. They are all of one species. But he does not classify them with the animals, the beasts of the field. They are Spirits; they belong to the world of Light, of Spirit, the Sons of God. They are all of the one family of God in earth and heaven.

He observes that the Universe and each creature in the Universe come into being, continue in being and complete their being according to one unchanging law. To him it is not a mechanical evolution, but a vital process and he calls it Generation. Every creature is born.

His world is a unity in substance, space and time, but its unity is not mechanical but vital, a

unity of Spirit not force, for God, who is over all, through all, and in all, is Spirit.

In this wide world of Light, controlled absolutely by the Sun, he finds a world that satisfies his mind, heart and will. The Solar Universe is his world. "It is that building of God, that house not made with hands eternal in the heavens." Here in Light, a Spirit, he finds a God who can be trusted forever. In that great Sun, he has a Lord that never fails him, and more than supplies all his needs. To him the Sun is the Lord's Annointed. He askes for no other ruler or guide. He is Prophet, Priest and King.

Here in Solar Light he finds a real Comforter. In the fruits of the ground are gifts of the Spirit, more than he needs in this life. In his fellowmen, he is in fellowship with citizens of heaven, the children of God.

He addresses his worship to this shining Heaven, the Father in Heaven, that he may send him all good and perfect gifts through the Sun, our Lord, by the Power of Light, the Holy Ghost. When Jesus prayed "He lifted up His eyes to this heaven and said, Father." He taught us to lift up our eyes to the same Heaven and say, "Our Father, Who art in heaven."

The world to his faith is an open book. In it is no mystery. It is a glorious world. The facts he gathers by observation and experiment. They are as the Scientist asserts. He does not ask that they be different. He does not ask for a new world or a new person, but for a correct knowledge of this person and world. This he obtains by faith

when he sees that this Universal Substance, which Science calls Ether, is God. What appears to be mechanical force is Spirit. So he knows his God of Spirit. His world is Spirit. His meat and drink are Spirit. "The Sun is no longer his light by day." The Lord who shines from the Sun is his Light. He is ruled, guided, fed and clothed by spiritual power. He lives in "the fellowship of the Holy Ghost." He judges everything not by its external appearance but by its interior life and to him that life everywhere is Spirit. So he sees personality everywhere, not only in Man but in Earth, Sun and Star. This is a Universe of persons not things, of organisms not machines. He is in personal relations with God because he is in personal relations with the Earth and Sun. He is in fellowship with God because he is in fellowship with Light, the revelation of God.

To him the natural is divine, the artificial and unnatural are of man. He asks for no argument or miracle to prove the presence of God. "The pure in heart see God." "The wicked, adulterous generation ask for a miracle, or argument." So he sees God everywhere and in all things, because He is everywhere and in all things. To know Him is the easiest thing in the world, because there is no mystery about Him.

The Pharisees said to Jesus, "We know you are not the Christ: because we know whence you are, you are the Son of a carpenter who lives in Nazareth. When Christ comes, no one will know whence He is. He will come in a cloud of mystery, and with such spectacular demonstrations as shall convince all."

Jesus replied, "You do know me and whence I am. I was born of Mary at Bethlehem. I grew to manhood in Nazareth in the home of a carpenter. I do nothing in secret. My work is all out in the light. That is the reason you ought to know that I am the revelation of God. I came as the Summer comes. I work as the Sun works, as God works, naturally, spontaneously, joyously He that sees Me, sees God, for the work that I do, He does."

So when the Christian sees the Sun as the Absolute Ruler of the Solar Universe, and Light as the only Power at work in that Universe, he knows that he sees God. All their operations are divine. He knows that God is Light, and Light is Spirit, not only because Jesus says it, but for the very work's sake. He trusts in the Light and in the Sun as the Agent of the Light and finds in them there is everlasting strength. His faith in spirit makes him a new man; makes him conscious of God; gives him a new living Lord, a new world, new meat and drink, and fills him with a new and living hope. The old, dead world of his senses has passed away and behold, all things have become new and alive.

To the scientific mind, a man appears to be only matter and force, so many foot pounds of energy. We dissect his body—it is flesh, bone, nerve, blood. We analyze these and find only matter and force. We do not detect the presence of a spirit of intelligence, affection and will. When we look at the man by faith, hear him speak, see him act, grow, associate with his fellows, pray, we see at once that he is a spirit. He knows, loves, chooses. These

are the attributes of a spirit, a person. We know that the spirit in him is his real self. The body is only the organ of the spirit. It changes, but the spirit remains the same from childhood to age. It is he, his person, his heredity. Jesus teaches us that it is God, the Holy Ghost, the same God Who pervades all Nature and all space. The Christian believes this, confesses that his spirit is God in him and that he is a child of God.

To the scientific mind, this world appears to be only matter and force or mechanical energy alone. By no scientific process can we find spirit in Earth or Sun. Take a seed of wheat. Observe its color, form, odor, taste. Analyze it into molecules of oxygen, carbon, hydrogen and nitrogen, separate these molecules into atoms, and these atoms into whorls of ether. We do not see a sign of spirit. Take the seed and see it by faith. What gives it its form, color, taste, odor? Plant it and see it grow, first the blade, then the ear, then the full corn in the ear. Why does it always grow into an ear of wheat? Eat it. What gives it power to nourish you so that you can speak and act? Of course, there is only one answer to all these questions. A spirit of unerring wisdom is in it. Nothing else could do all this.

What holds the world together and makes it to be a harmony? What gives it its movement as a whole and in each atom? Why is the Sun so orderly, so almighty, so wise? Why is the Solar Universe a world, perfectly regular in all its movements, so that we can predict events in it centuries to come? There can be only one answer. Mechani-

cal force cannot do all this. The Power within and without must be a Spirit of never failing wisdom.

Light, to the scientific mind seems only dead, blind force. We can separate it into its three forces, heat, light and life. We can analyze these into myriads of rays and find not one trace of spirit. When we observe Light by faith, we know it is spirit. It makes the seed grow and ripen. It turns water, air and earth into leaf, flower, and fruit, flesh, bone, blood and nerve. It reveals to us the unseen. It makes us know our world. It is the cause of all our sensations and consciousness. Whatever is done in our Solar Universe, is done by its power. Without Light, nothing would be. It is the One Power over all through all and in all. It is all in all to us. "Light has been our dwelling place in all generations." Of course it is Spirit.

To science the Sun seems to be only a thing, a machine, a huge dynamo. By faith, we see at once that He is a person. His Light is Wisdom. His warmth is Love. His power is Life. He is the sole efficient cause of everything, every movement in the Solar Universe. Beside Him there is nothing. He is the Solar Universe. In the whole and in every part He is the dominating Power. The planets and every creature in them owe their being and well-being to Him and Him alone. Not a blade of grass grows, not a flower blooms, not a child is born, not a word of wisdom spoken or a deed of love done, without Him. That a dynamo could do all this is too absurd for thought. This is the work of a Person. The Sun is that Person.

Whether he be a dynamo or Person, we must confess that he is the Ruler of the earth and man.

To the scientific mind, Ether seems to be only Mechanical Energy. He recognizes it as the universal unchanging substance out of which all creatures are made. In it all things live. Out of it all things come. By its power all things become. It is the Source and Cause of all motion. Upon it all things feed. It is the All and the in All to the Universe. Of course it must be spirit. It is absurd that a blind, dead force could be to Nature what Ether is. When we recognize it as the one God and Father of all, over all through all, and in all, the mind is satisfied. It is the shining heaven of man's hope, where Light is and in which is no darkness at all. "It is that God who is Light and in whom is no darkness at all."

Faith gives a man this spiritual interpretation of his person and world, and so fully enlightens his mind. To him there is no mystery. He knows all he needs to know for his being and well-being. He simply lives in this world of Light, recognizing it as Spirit. He is one with it. His fellowship is with God because he is in fellowship with Ether. He is in fellowship with his Son, the Christ, because he is in fellowship with Light. He is ruled by his Lord God, because he is ruled by the Sun, whom God has authorized and empowered to rule him. He is comforted and taught by the Holy Ghost because he is taught and comforted by the light of the Sun. "His fellowship is with the Father and with His Son Jesus Christ and His joy is full." To

walk in the light as God is in the Light is the whole of his life; he dwells in God and God in him.

This agrees with the experience of all mankind as seen in their religions. These religions are of four types: Polythesism, Pantheism, Deism, and Theism.

POLYTHEISM

To the Polytheist, this Power we observe acting in our world is not one, but many. He sees it in the air which gives him breath, in the water which gives him drink, in the cloud or the ocean, the source of the water, in the earth the source of his food, the sun the source of life. It is in his cow, his vine, his herb and tree, because they impart food. It is in his teacher, who gives him knowledge. In each he observes a separate power. He assumes the power he observes in others, is of the same nature as that he knows to be in himself. In him it is a spirit. In each object he sees a kindred spirit. So he has many gods. They are not omnipotent, unchanging or good. They are fitful, like the wind and the clouds. Some are good, some bad, some indifferent. He worships the Sun, the Moon, the cloud, the air, the ocean, the earth, or a deified man. If he is a shepherd, the ram and the bull become sacred objects. If he lives by fishing the fish is sacred. If he tills the soil, grain and fruit become objects of reverence. In all this is the recognition of the fact that there is a spirit in all things akin to the spirit we know to be in ourselves. That which imparts life to me must possess

life. To the Polytheist it becomes a god. As he can see no connection between the power in the Sun, the power in the cloud, the power in his bread, and the power in his teacher, each becomes a separate god to him.

PANTHEISM

As knowledge increases, man is not satisfied with Polytheism. He looks deeper and recognizes something permanent in his world. The leaf withers, but the power which caused the leaf to grow remains, and a new leaf will appear. The clouds change, but that which causes them, abides, and a new cloud appears. The generations of men pass, but there is some One "Who is our dwelling place in all generations." The God of our fathers is our God. Above the ever changing clouds, bends the unchanging sky. Around this little disorderly world is a world of perfect order. Nature can be trusted. The Sun can be absolutely depended upon. Law reigns everywhere. This is not a chance world. Seed time and harvest come with unfailing regularity. There are not many powers in the world, but one—that is the God of Nature. He is the soul of Nature—Nature is his body. This is Pantheism. It identifies God with the universe. The Universe is He. He is the universe. The universe is the All, for it is God. God is not a free spirit. Man has no freedom. There is no right, no wrong, no evil, no good. What is, is. God is the All and the in All. The universe is the all and in all. Whether God be force, thought or spirit, He has no freedom

and man has no choice. So Spinoza taught, so modern Science teaches, so Christian Science teaches.

DEISM

Pantheism is a magnificent theory, with larger knowledge however, men outgrew it. They observe that the universe is vast, boundless, to us; surpassingly wonderful, but it is a creature. The Sun had a beginning. There was a time when the stars were not. We can imagine space to be empty of all worlds. God the unchanging, the uncreated, must be sought above all created things. He must be before all things, the Creator of all things, and "that in which all things move and have their being." So man finds perfect satisfaction only as he rises by faith to the recognition of God above nature. That is Deism. God was before the universe began, is now and ever shall be. All created beings are dependent and temporary. God is independent and eternal. All other beings are created by him. He is self existent. He is life as well as the giver of life. So Moses saw Him "In the bush that burned but was not consumed." When he asked what name he should give Him, the answer was "THE I AM, THE SELF EXISTENT, THE EVER LIVING GOD."

Man can make no adequate image and form no adequate conception of such a transcendent being. He has no form. He pervades all space, endures through all time and possesses all power. We only know that He is the final cause and that all

created beings owe their existence to Him. This satisfies the mind. We have found the Cause of things; the permanent, the unchanging, the uncreated, the Almighty.

CHRISTIAN THEISM

As man becomes fully enlightened, even this transcendent God does not satisfy him. His mind can admire Omnipotence, but his heart cannot love it, and his will cannot lean upon it. The God of the deist is too far away. His existence must be proved by a miracle or argument. Man must be conscious of his God around and in him or he can have no peace. This comes when he recognizes that the God of the polytheist, of the pantheist, of the deist, is one and the same God. St. Paul says, "We have but one God, the Father of all, Who is over all, through all, and in all." This is the mystery of the being of God. He can be at once the Father in Heaven Who creates the world, and God the Son, Jesus, a man in the world, redeeming the race, and God the Holy Ghost, coming down from Heaven to perfect the race. He is in Heaven, in earth, and in each man at the same time. At the Jordan, God the Father spake from Heaven, God the Son stood by the river, God the Holy Ghost came down from Heaven to earth.

The Polytheist is right—he knows his God God is in each creature. The cow, the sheep, the grain and fruit, bread and wine have in them the REAL PRESENCE of God. The Sun is divine in the

sense that through him God communicates his life to us. Jesus, the man, is God with us. Man is divine in the sense that God dwells in him. He is the image and child of God.

The Polytheist errs because he fails to see that God is one. The Power in the light, the Sun, man, Jesus, bread and wine, is one and the same Power. He errs also in making these creatures objects of adoration. They are the only means of communion with God. Jesus is not an object of adoration. He is our teacher and example. He says, "Do not worship Me. Worship God through Me." "I and the Father are one, but the Father is greater than I." "My Father is your Father also." The Sun is not God, though God has set him to give light upon the earth and to rule in His name. Bread and wine are not God, though through them God imparts His life to us. The enlightened man sees God in every visible object, and yet he is not a Polytheist.

The Pantheist is right. God is the soul of the universe. He is its life. Its movement is His movement. He in it gives it its unity, motion and continuity. All the forces of the universe are spiritual. In our world we are in God. He is our natural environment. God is in the race. He is our social environment. But the universe, the world, and the race are not God. Each is a creature dependent for being and well-being upon a Power outside of all. While we are in this world, we are dependent upon it for all we have and are. But we can easily imagine a world higher than this where we would be freed from all that is

material. Then we see what we are finally dependent upon a free spirit outside all created things. He is the Final Cause. Him only we adore.

The Deist also is right. Above all created beings is that one uncreated Spirit. We can never outgrow Him. He only is great.

So at last we find that God is One uncreated Spirit, over all, through all, and in us all. This gives us mental peace. He is far off in the unknown depths of space. He is near us. He is in us. This is the mystery of God's being.

Some men can see Him nowhere. Some see Him only in Jesus. Some see Him only in the race of men. Some in Nature. The enlightened man sees Him everywhere, always and in all things.

To him who believes in Jesus as the perfect revelation of the character and nature of God, all is plain. He is not Thought, or Law, or Force, but a wise, loving, living Spirit. What He was in Jesus, He is everywhere—in man, in the earth, in the sun and stars, beyond the stars. This satisfies the reason. It accords with the teaching of Nature. It agrees with the universal experience of the race. Faith in such a God, such a Lord, such a World, and such a personality gives us unconscious peace.

This is the beginning of Christian Culture. "God is Light and in Him is no darkness at all. If we walk in the Light as God is in the Light, we have fellowship one with another. And truly our fellowship is with the Father and with his Son Jesus Christ and our joy is full. Then the blood of Jesus Christ will wash away all sin."

CHAPTER IV

THE WORLD OF HOPE

The Christian's life is a life of Hope of a resurrection to a higher world. He is not only a member of Christ; he is an heir of heaven. He assumes that the Power he observes in his world is not only all wise; He is also everliving. To him this is a world of life, not death. The death we see and experience is only partial and temporary. Life is universal and eternal. Jesus rose from the dead. He said, "He that believeth in Me though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." Death is an intruder in the world of faith. It is the result of sin. This is a world of life and because it is ruled by a living God, it is a world of perpetual hope. Even for the dead, there is a resurrection. Nothing is dead to God. Nothing is dead to faith. Life goes on from good to better and better to best. There is something better for us than we have experienced. Heaven is a reality. Man is heir to it.

The savage life is a life of fear and despair. He hopes for no good. This is a world of death. It ends in hell. The barbarian life is a life of sensuous enjoyment. He hopes for nothing beyond the present. The world is vanity. The civilized life is a life of toil. He is inspired by ambition to be great

in the earth, and possess the kingdoms of the world and the glory of them.

To none of these comes the hope of the resurrection of the dead and the life of the world to come, because they have no faith in them.

This hope is not born with us. The desire for it is. It becomes a hope when we believe in the ever living God and the life of heaven. "We are saved by hope. But hope that is seen is not hope. We hope for that we see not. Then we have patience to wait for the realization of our hope." This world is our possession. Heaven is our hope. "Ye are not of this world as I am not of this world," said Jesus. St. Paul says, "Our citizenship is in heaven, from whence we look for the Savior the Lord Jesus Christ, Who shall change our vile body that it may be like unto his own glorious body."

It is easy to entertain this hope, when we see that this is a world of life and that it is natural for man to hope. Despair is unnatural.

This hope becomes assurance as we observe in Jesus the possibilities of man. It becomes a certainty when we know what God's purpose for man and His world is.

Some tell us that it is God's purpose to burn the world, and send the race to places of perpetual pain and pleasure. Others tell us that the world will grow cold and die, and the race will cease to exist. Others still say that we can know nothing about the future of the world or the race.

Jesus taught that a resurrection to a higher life awaits both this world and the race. "This corruptible shall put on incorruption."

He taught us to pray for such consummation, "Thy kingdom come. Thy will be done on earth as it is in heaven." That is, "make the earth like heaven and men like the Son of God." The Christian believes this. He enters God's purpose for man and his world, and lives in perpetual hope of the "Resurrection of the dead and the life of the World to come."

God plans the life of every creature from the beginning to the end, before He creates it. He sees the fruit in the seed. His work is not a work of chance. "He gives each seed a body as it pleases him and every seed his own body." He is the power of life that fashions that seed into that body.

The Psalmist said, "Thine eyes did see my unformed substance. In thy book, all my members were written when there was none of them and day by day they were fashioned according to thy plan." God saw the substance out of which our planet was made, when there was no earth. In His book He wrote the history of the planet, and century by century, that history unfolds exactly as it was written down in God's book. We may read God's plan for man and his world, enter into that divine purpose and go joyfully on to our glorious destiny.

St. John says, "Christ is the Word of God." The world is a word of God. It means some specific thing to God. He gives it a name that expresses that meaning. He called the Son of Mary, Jesus, Savior, because He is the Saviour of the world. He called Him Immanual, God, with us, because He is God with us. So He calls each man by a

specific name that designates his nature, work and destiny. To read the name that God gives us, to be obedient to that nature, do that work and fulfill that destiny, is the whole of life.

When a child is born, we say, what name shall we give him? What is he? The name must tell us. A name describes the nature of the object named. The Church says call the child by the name of Christ, Christen him. His nature, work and destiny are the same as that of Jesus. He is the child of God, an heir of heaven as Jesus was. Christ is his name. God called him by that name before he was born because he purposed to do for him what he did for Jesus. In Baptism, the church accepts God's plan for him.

Our life of seventy years is an experience of joy and sorrow. The sorrow perplexes us. It is a mystery. We ask, Why should we suffer? We are not perplexed at the joy that comes. In it there is no mystery. We assume that joy is natural, but sorrow is unnatural. We look ahead and see a grave. We must die. That also is a mystery. That we should live is natural. But why should we die? This is a world of lightning, tempest, plague, pestilence and famine, as well as of light, health, plenty. This also perplexes us. Why should we suffer from these natural causes? We do not wonder that the Sun gives us light, the earth is fertile. That is the nature of things. We are never perplexed at the light, but the darkness mystifies us. Life can have little point until we enter into God's purpose for us and our world. There we see that the joy and sorrow, the light and the darkness are

alike parts of God's system of discipline that will enable us to carry forward God's plan clear to the end. We are children of God, heirs of heaven. We must grow up and take possession of our inheritance. In the growing up we experience both joy and pain. The world in which we grow up is a world of darkness and light. "It is for chastening that we endure. God is dealing with us as with sons." If we can see that each experience of joy or sorrow has its place, our perplexity departs. God calls us Christ, and that tells us plainly that we are children, and that in His discipline, He purposes to do for us what He did for His eldest Son, Jesus. He brought Jesus to perfection. "He was made perfect through suffering," as well as joy. He is doing the same for us and by the same system of culture.

So we know that God's purpose is to bring us and our world to perfection. "This is the will of God concerning you even your sanctification. For whom He did foreknow He also did predestinate to be conformed to the image of His Son that He might be the first born among many brethren. That he might bring many sons unto glory he made the Captain of their salvation perfect through suffering. Now are we little children of God, but when we are full grown we shall be like Jesus for we shall see him as he is."

St. Paul tells us that Jesus gave us the Church and its ministry that in their culture "we might all come in the unity of the faith and of the knowledge of the Son of God unto a full grown man, of the measure of the stature of the fullness of Christ."

In these passages the purpose of God for the individual and the race is definitely set forth. Man and his race are to develop the perfection of Jesus.

Then St. John tells us that in his vision he saw "a new heaven and a new earth, all had been made new." The new was perfect. In it was no night, no sin, no death. The earth is to be like heaven and men like Jesus in His glory. It is certain that nothing short of this could ever satisfy the reason and heart of man.

We may read that same purpose in Nature. There we observe that the earth and every creature in the earth comes into being, continues in being, and completes its being according to an unchanging law. We call the law Development. It is a process of birth, growth and ripening. Man is born; he grows, he ripens. The race is born, it grows, it ripens. The planet passes through the same process.

In obedience to this law is enlargement. The seed becomes an ear, the boy a man, the man enlarges into a family, a nation a race. One world becomes a system of worlds. There is always enlargement if the law is obeyed.

There is also improvement, ripening. The ear is better than the blade. Manhood is better than childhood. The race of to-day is far higher than at the beginning. "The first man, Adam, was made a living soul, the last man, Jesus, was made a life-giving Spirit." The earth is now a vast improvement upon the earth of primeval times, when it was "formless and void and darkness was upon the

face of the deep." So whenever the law is observed there is improvement.

Then we observe that this improvement goes on until perfection is attained. The blade must come to the full corn in the ear. The boy will not be contented until he grows into a man. The race cannot find rest until it comes to perfection. "The planet groans and travails, as in pain to bring to birth this new and better world." Rest comes at last only when the capacity of improvement is exhausted. Degeneration and death enter in only when the unchanging law of development is disobeyed.

Here then, is this unchanging law of development we read God's purpose to make this world a perfect world, the race a perfect race, and each man a perfect man. Such perfection must come in obedience to this universal process of birth, growth and ripening.

It follows, if we know what a perfect man and a perfect world are, we can prophesy with mathematical positiveness what man and his world will be when God's purpose for them is fullfilled.

Of this also we are not ignorant. In the old Covenant of Justice which God made with Adam, is set forth God's purpose in our creation. In the New Covenant of Charity God made with Jesus is set forth His purpose in our redemption.

When Adam entered Eden, he found a world in which every possible provision had been made for his being and well-being. The earth gave him food, the clouds supplied him with water, the air with breath and the Sun with light and warmth.

It was all very good. He was not to make it new. He was to subdue all powers in it and make them minister to his comfort. He was to multiply himself, live on in his family and grow to be a race of loving men and women, that would go on enlarging and improving until it came to perfection. He was to experience only good, the knowledge of evil was forbidden. His was to be a life of unconscious innocence, of faith, hope and love. "In the midst of the garden was the tree of life." At the appointed time he could put forth his hand and live forever. He lived in the full consciousness of God's presence. Doubt, fear, hate, anxiety of mind and disease of body were experiences that could come only through disobedience. Sin, sorrow, toil and pain and even death were not in Eden. Pestilence, famine, war, slavery, polygamy, idolatry, social dissension were not in God's purpose. The man was to grow with perfect naturalness and unconscious innocence into a race that should fill the earth. This was his immortal existence. His race should improve until the perfection we see in the New Jerusalem of St. John was reached. In such a plan of life, death has no place. The man as an individual passes, but the man as a family and race live on in a larger way forever. "All things work together for good to them who are in the way of God's purpose." All things work to destroy the man who does not enter fully into God's purpose for him.

God's promise to Abraham confirms all this. "Walk before me and be perfect, and I will bless thee, I will multiply thee and make of thee a great nation. In thee and in thy seed shall all the peoples

of the earth be blessed." Here again rises before us the vision of a universal kingdom of liberty and justice, growing naturally out of the loins of the man who was obedient to the law of race development. It is a kingdom that shall fill the earth and endure through all time. Any man who walks with God as Abraham did will grow into a great nation. His posterity shall be numbered by millions and in them all mankind will be blest.

Moses completes this vision when he said to his people, "If you obey the Lord your God, He will love you, bless you and multiply you. He will bless the fruit of thy womb, the fruit of thy land and the increase of thy flocks and herds. Thou shalt be blessed above all people. There shall be no barren among you or your cattle. And God will take away all sickness from among you. You shall be first among the nations of the earth." Here is the vision of a righteous nation, growing in obedience to God's law, 'till it filled the whole earth and goes on forever. It is Abraham still growing, immortal. It is the race improving with the centuries until they have subdued every power in the earth and man has made himself the real Master of the Earth. The winds will blow and the rain fall at his command. "All things shall be subdued under his feet." And this shall be a world without toil, sorrow, sin or death. If the experience of men and nations has been different from this, it is because they have not been obedient to God's purpose for them. "They have not walked before Him" and been perfect as Abraham was.

This conclusion accords with our own experience.

Just go back to your childhood and see things exactly as you saw them then and in that vision get a right knowledge of what we would always experience if we kept in the way of God's purpose for us. The first thing you recall is the absolute, instinctive trust you had in those who gave you birth. Father and Mother were the source of all good. To trust to their protecting care, to ask them for whatever you wanted with superb confidence that they would grant it was as natural as breathing. This trust extended itself to all people and things. You trusted because it is the nature of the spirit of man to trust. A lie was as alien to you as it is to God. You were in harmony with your environment and in that unity of being there could come to you no care. Your attitude of unwavering trust in the powers outside yourself made your days go by like a song and your night like a dream.

Then you recall how naturally and spontaneously your affections reached out and laid hold upon all the members of the household. It was easy to love everybody and everything. You assumed that you were a being to be loved. To you this was a world of love. In it there was no evil. So companionship was easy. Those who came near you were your friends and you were friendly. The flowers, the trees, the cat, dog, cow, sheep, horse, the wind, the clouds, Sun, moon, stars were all your friends. They all meant good to you. You had that charity that thinketh no evil. How unconsciously you took possession of the house. As a matter of course you accepted the kisses and caresses

and little gifts of love, as your due. As naturally you returned them in double measure. To caress and to be caressed, was the natural state of man. So you lived in a world of love, at one with God and His world.

Then you recall the boundless hopefulness of childhood. Life was in you, full, free, spontaneous. Your blood ran swift and red. That life could ever end had not occurred to you. It was here. It was glorious. Existence was a joy. "You possessed nothing yet had all things." The earth was so pleasant. To dig in the sand, paddle in the water, run wild in the wind, and have the rain pelt your face, or the snow come down like angels on wings of white out of another world! Yes, life was good. To stroke the cat, frolic with the dog, cry "Whoa!" to the horse, or "Baa!" to the sheep, was not that enough? To run and play 'till you were tired, then come back to Mother hungry and dirty and happy, to be fed, to be cuddled, and then fall asleep with only the floor or ground for your bed, and your chubby arm for your pillow! Ah, how good life was. So simple, so easy, so spontaneous, so full of perpetual interest. Of course it would go on forever. So you walked in the purpose of God, in unconscious innocence, knowing only good, "trusting all things, loving all things, hoping all things. Naked and yet not ashamed."

With this faith, hope and love abode a magnificent courage. You feared nothing because to you there was nothing to fear. All things were your friends. You had that perfect love that casteth out fear. This world was all yours. Your natural instincts

have reached out, taken hold upon it and from its great good have absorbed only good. Your spiritual instinct had not yet awakened, to make you conscious of that unseen world of your spirit and make you dissatisfied with this. But as far as your life had gone, it was perfect.

Any one can see that the man who accepts this world in the spirit is the greatest man in it. He who accepts the kingdom of heaven in that spirit is the greatest man in it.

This is the theory of childhood. Everything is trustworthy and I am worthy of trust. Everything is to be loved, and I am worthy of love. This world was made for my joy and in it I have everything to hope for and nothing to fear. This theory is eternally right, and reveals to us that the purpose of God is to keep us ever true to the spirit of childhood. In that spirit no evil can hurt us, and all good will flow to us as waters to the sea. We may live out all our days in health and plenty, at perfect peace with God, and good-will with all men.

In the New Covenant of Charity, we observe that God's purpose for man extends away beyond the individual life, away beyond the life of the family, the nation. It reaches out beyond the thousand generations of this age of the planet into that new age "where they do not marry, nor die any more. Men are like the angels, sons of God because they are sons of the resurrection."

God's perfect man "in whom He is well pleased" is not Adam, Abraham or Moses, but Jesus. His perfect world is no earthly paradise, no Canaan. It is the New Jerusalem, that world where all is

Light, Life and Love. His perfect race is not a race of mortals, the sons of Adam, but of immortals, the sons of Jesus. In Jesus and the new heaven and earth, we see the full completion of God's purpose for man and His world.

Jesus was a full grown man. He lived the life, did the work and exhibited the character of a full grown man. His mother, Mary, had no sorrow in His conception. She gave her body to the Holy Ghost, not to her husband, and became the mother of the Son of God. He obeyed the powers of His environment and heredity. In perfect naturalness and unconscious innocence He grew to perfect manhood. In Him was no sin. He did not toil for His bread. The angels of God fed Him with that living bread from heaven. He mastered every power in the world. The wind and sea obeyed his voice. Water changed to wine and bread grew in His hands as He willed. The lightning came and lighted upon Him as gentle as a dove. Water could not drown Him, even the fires of the grave could not burn Him. He overcame sorrow, sickness and death. Yet, because of His great love for men, He voluntarily endured sorrow such as no other ever endured. He suffered the death of the cross, yet never lost His love, serenity or His hope. He rose from the dead in a new and deathless body. He ascended up to the shining Heaven. He will come again, raise the dead, regenerate the earth, make the righteous like Himself and the earth like heaven.

Jesus was a perfect man, full grown. He lived the life, exhibited the character and did the work of a

full-grown man. It was as easy and natural for Him to control the storm, raise the dead, come forth from the sleep of death, as it is for us half grown men to do our work, and come forth from the refreshing sleep of the night.

When we are full grown, we shall be able to do and experience exactly what he did and experienced. We shall control the storm, feed the multitude, change water into wine, raise the dead, rise from the grave and ascend into heaven, that world of perfect men.

The New Jerusalem is a perfect world. It is this old world, regenerated. "In that age they do not marry neither do they die any more." "They are the children of the resurrection." They come into that world by a process called resurrection as naturally as we come into this world by birth. "There shall be no night there. And there shall be no more death, neither sorrow, or crying, neither shall there be any more pain." It is a world free from sin, toil, pain and death. It is a world that is all light, all life, all love.

Such perfection of man as we see in Jesus, and such perfection of this world as we see in the New Jerusalem is the inevitable destiny of man and his world. This world must be made like heaven and men like Jesus. The race must "come up out of the great tribulation its garments washed and made white in the blood of the Lamb." This old world of water must become a world of light, "a bride adorned for her husband." "This mortal must put on immortality. God's will must be done in earth as it is in heaven."

It is all written down in God's great plan. "The

one far off divine event toward which the whole creation moves." All the powers of earth, sea, air and sky are at work to bring this glorious consummation. For this the sun shines, the rains fall, the winds blow. The tornado, the earthquake, lightning and tempest are tremendous signs of earth's struggle for perfection. Nations rising against nation, classes against classes battling in Society, are signs of life in the race struggling to realize itself in the perfect man. This is perfectly plain to him who is in the purpose of God. The suffering of the individual, the tremendous convulsions of Society and the world are full of meaning. All things are working together to bring to birth this glorious child of promise. Jesus said, "When ye see all these things, then lift up your head, for your redemption draweth nigh." The sign of the Son of Man will appear in the sky. The full grown man will come and those who are ready will go in with him to the marriage of earth and heaven. Nothing can hinder it for an hour. At the time appointed, the Lord will return to usher in the Age of Charity, and the real life. Humanity, perfected, resurrected, glorified shall sing the New Song of Redemption in a world purified by fire and made fit for their everlasting home.

For this Jesus taught us to pray: "Our Father Who art in heaven. Hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen."

CHAPTER V

THE WORLD OF LOVE

The Christian's life is a life of Love. He assumes that this is a world of love and he is worthy of love. He loves because it is the nature of man to love and to him all things are loveable. The savage lives a life of hate. He imagines that God is cruel, and all the powers of his world are enemies. His God delights in scenes of suffering. and so he rejoices in the suffering he inflicts. His world is a prison house of sin and pain, his hell, a place of endless torture. He loves no one, and lives in perpetual war. The world belongs to the cruel. The barbarian's life is selfish indifference. His arbitrary God is selfish and indifferent to him. His world is a world where self-interest rules. He loves those who love him and hates those who hate him. He endures suffering without a murmur and inflicts it without remorse. He has no thought of relieving it or of being redeemed from it. The world belongs to the strong. The civilized life is the life of justice. To him this is a world of perfect order, the order of justice. Its powers are pitiless. Mercy is a weakness, forgiveness a crime. He loves the just, and hates the unjust. He has no thought of converting the unjust. The world belongs to the just.

To the enlightened, this is a world of perfect love. "God is Love, merciful and gracious, long-suffering and abundant in goodness and truth; His mercy endureth forever." His only law for man is, "Thou shalt love. He that loves fulfills all law. He dwells in God and God in him." To the Christian, this is a universe of love. It was made only for the loving. Our heredity is love, our environment is love, our law of development is love. To love is to live. "All things work together for good to those who love God." All things work against the man who hates God. Hate is exceptional, local, temporary. Love is universal and eternal. We know that in Jesus there was nothing but love. We can easily imagine a world where all are as loving as Jesus.

We cannot conceive of a world where love is not. There is no such world. Hate is only love perverted, the absence of love. When we see Jesus, we see what all the powers of our world are. The same Power who wrought good works in Him, works in all Nature, doing the same good work. Every operation of our world is an operation of love. In Nature as above Nature we have only friends.

All the forces in Nature are the angels of God. The Sun shines in love. He is a person, a father to man and his world. Earth brings forth food in love. She is a Mother of the race. "The winds are God's angels, the lightning, His minister." The rain, snow and hail are drops of mercy sent from heaven. The tempest is God's chariot, the earthquake, an expression of His goodness. Pestilence and famine are sent at His wise discretion for our

help, not our hurt. "The Lord gives and the Lord takes away." He is just as loving when He takes away as when He gives.

We know that this is a world of love and is ordered only for the comfort and peace of the loving. The man who hates seems out of place. He has no peace. He is a cumberer of the ground and will soon pass away. The loving, like Jesus are at home. They never die. "God shows mercy to a thousand generations to those who love Him, but those who hate him pass away in three or four generations, and their stay is labor and sorrow."

It is natural for man to love. To hate is unnatural. The hateful man is untrue to himself. We are troubled at his presence in the world at all. He seems to be a discordant element. We ask, "Why does a good, wise God permit him to exist?" If he suffers, we do not think it strange. We feel that he ought to suffer. We know that he will.

The presence of a good man even like Jesus creates no amazement. We look for such. He seems to be of the natural order of things. When he suffers, we are amazed. It seems a pervision of order. Our only relief from the mystery is the knowledge that "It is for chastening we endure. God deals with us as with sons." The good suffer in their work of redemption for the sin of others. So our spirit assures us that this is a world of love, and to love is natural to man.

The Christian life does not begin at our birth, for we are born with the animal instinct of justice. Later, our instinct of mercy awakens. When we

decide to be ruled by it, and make charity our law, the new life begins. In every man these two spirits are struggling for supremacy. The one prompts him to avenge his wrongs, the other to forgive. The one is just, the other is generous. The one gives a kiss for a kiss and a blow for a blow. The other gives a kiss for a blow. The one prompts him to kill his enemies, the other to convert them into friends. The one is the spirit of the man who lives to get and make himself great. The other is the spirit that lives to get that he may give and make others rich. If the spirit of getting controls, he is a civilized man, a man of this world. If the spirit of giving controls, he is a christian. Jesus loved His enemies. He came to redeem His foes. He is the ideal of the Christian life. "He is as God is, Who sends His rain upon the evil and good, and shines upon the just and unjust." God said to Abraham, "Walk before me and be perfect, and I will bless thee and thou shalt be a blessing." So God says to every creature. "Behold, I have made you to be and you shall be a blessing." This is a world of blessings. "The whole earth is full of the goodness of the Lord." The earth is ruled as Jesus would rule it in perfect love.

To the scientific mind, this Universal Substance, Ether, is altogether indifferent to man. So the Hindu speaks of Brahm. But to faith, He is altogether good. It is He Who numbers the hairs of our head, even as He numbers the stars of the sky. He feeds the race even as He feeds a Solar Universe. It was the Universal Substance, "who so loved the world that he gave his only begotten Son, to re-

deem mankind." Because Nature is founded in Him, it is founded in Love.

To the scientific mind, the Sun and Earth seem quite indifferent to man. The rays of the Sun seem pitiless. The wind, the ocean, the lightning seem cruel. It is easy to think that the method of creation is a mechanical evolution, and life on earth a savage struggle for existence. The perfect order of the world can easily be made to appear to be the result of a blind, indifferent, dead force, moving without mercy, according to unchanging law.

But when we judge of all these Powers by what they do for us and are to us, we know that they are not indifferent. Of all beings in the Earth, who does or can do a thousandeth part as much for man as the Earth herself? Out of her own womb she brought us forth. Out of her bosom we draw all our meat and drink. In her as in a home we live. How sweet and invigorating is her breath. How beautiful her colors. How refreshing are her waters. How nourishing are her fruits. She is rich beyond our dreams, yet keeps back nothing from her wanton, ungrateful child. She is ever waiting to give us more. How patiently she bears with our ignorance and willfulness, making the savage suffer hunger that she may teach him his folly, learn to trust her, put forth his hand, plow the soil and reap an hundred fold. It is not her fault if any man goes hungry, and starves even at her door of plenty. Those who love her, trust her, and ask her, are never in want. She means her children only good, and has made ample provision for all their wants. She is the beautiful mother of the race. Great Pan.

She is the Homeland of Mankind. Love of her is the purest patriotism.

That the Sun rules in love, not to kill, but to make alive, is perfectly obvious. "The eyes of all wait on Him and he gives them meat in due season. He opens his hand and fills all things living with plenty." How infinitely rich and life-giving are his perpetual rays. He withholds nothing. He shines upon the good and evil. He warms the thankful and unthankful. The whole earth is full of his glory and goodness. It is not his fault if men walk in darkness, for he tells them all they need to know. He keeps back nothing from their eyes. In his light, everything is revealed. What more can he do, to show his love for man, than he has done and is doing? He is the Father of the race. Love of him is the purest religion. We may forget him but he changes not in his perpetual goodness. How easy it is to love such great, good beings as Earth and Sun. The best friend we have in Earth is the Earth, and the best friend we have in the sky is the Sun. Beside these we need nothing. To them we owe all we are, have, or can have.

It is not hard to see that the rain is a blessing, the snow and hail have treasures untold. The lightning purifies the air, the earthquake has a gracious purpose. All are the friends of man.

It is more difficult to see love in the pestilence, the microbe which we say causes disease and death. But a close study reveals that they are not the cause. They are fighting for life. They are scavengers, come to cleanse the body of impurities that have come from our intemperance. St. Paul says, "I

am persuaded that nothing is evil in itself, but to him that thinketh it is evil, to him it is evil." The evil is not in the object but in the mind. To the good all things are good. To God all things are good. It is our abuse of his good that makes it hurtful to us. Wine is good. It becomes hurtful because men misuse it. The little microbe is an angel of God sent into our flesh to fight against disease. He is working to keep us alive. He cannot always succeed. When his fight is hopeless, he kills us as quickly as possible, to save us from needless pain. Like everything that God has made, he is very good, an evidence of the love of God.

Night and day, Summer and Winter, sickness and health, sorrow and joy, death and life, cloud and sunshine, all are signs of the inexhaustible love of God.

The way God creates and rules the world is absolutely right. It cannot be improved upon. The way He provides food for all creatures is perfect in wisdom. If we do not find ,everything in our world to our liking, it is not the fault of God or His world. It is wholly the fault of man. God is Love. The World is Love. "The earth is full of the goodness of the Lord." It is a wicked imagination that sees a devil anywhere outside of a wicked man. If love is in our hearts and minds, we shall see love everywhere.

This is increasingly evident as we study God's way of working in the world. "The Creed teaches us to believe in God the Father Who hath created us and all the world, in God the Son Who hath redeemed us and all mankind, and in God the Holy

Ghost Who sanctifieth us and all the people of God." This then is the work of God. He creates, He redeems, He sanctifies all His creatures. He begins, continues and perfects all beings. He plans our life, He shapes our course, He brings us to our destiny. This He does not do directly, but through a visible agent. The work of the agent is His work. He authorizes and empowers the agent to do in His sphere what God does in His. So everywhere we see God at work, bringing creatures into existence, preserving them in life, and bringing them to maturity. It is manifest that this is a work of pure love. Creation is giving of self that another may live. Redemption is suffering for another's sake. Sanctification is imparting to another what we have received that the other may be rich.

Everywhere in the world we see this work of love going on. We see the agents at their work. We observe that it is an orderly process, because there is only One Power operating through and over it all. That Power is God, Spirit. So the world and each creature in the world comes into being, continues in being and completes its being according to one unchanging Law. As we watch the process, we note that it is a process of birth, growth and ripening. God is a Father. He creates, redeems and sanctifies as a father. So we know that each creature has a father, and God is Father of all. Jesus describes God's way of working in these words, "The earth bringeth forth of herself, first the blade, then the ear, then the full corn in the ear." It is not a mechanical evolution. It

is a process of generation, a vital process. "The waters bring forth, the dry land brings forth," at God's command. The invisible brings forth the visible, the inorganic the organic. So from God, the Father of all, to the insect of one hour, there is a direct descent. All come out of Him as all waters come out of the ocean.

We observe He has only one method, and that is Generation. We never see or can we imagine a creature coming into existence by any other. It was born. God is always changing His agent, but His power, Light, is always the same. The beast, the fish, the bird, man, Sun, Star—all have power to bring forth children. The method is always generation, the power Light. By that Power God works, by that power the Sun, the star, the man works.

God begets and nurtures a Son, not out of nothing but out of His own substance. "That Son is Light of Light, God of God, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made."

To this Son He gives power to do what He has done. He begets and nurtures children out of His own substance. The stars are His Sons. He is the Father of all worlds. His method is generation. So to each creature this same power descends. We have that power; so have the beasts, the fish, the bird. All do this work of God. It is a work of love. It is not a mechanical but a vital process. So we know it must be everywhere. We see this process going on in the heavens where worlds are forming. We see it around us where birds are

mating and building their nests. So we know that this is a universe of Love. All her operations are a process of Generation, works of love.

We experience God's creating, preserving, redeeming and sanctifying Power. The Earth, our Mother, is His Earth. The Sun, our Father, is His Sun. Jesus Christ our Redeemer is His child. Our parents are his agents. We are doing God's work as we beget and nurture children as God did Jesus.

We work with God in our orchard, vineyard, harvest field, our flocks, and herds. There He is at work, the work of creating. We recognize His way, and we know His Power. We see at once that He is Love, His way of working is Love. This is a universe of Love. We who love are in a universal fellowship of love. "We dwell in God and God dwells in us."

CHAPTER VI

THE FORGIVENESS OF SIN

If man is to attain perfection, he must pass through two experiences; the forgiveness of sin and the resurrection of the body. These are called "the two resurrections." The first is the resurrection of mind, heart and will, the resurrection from a life of sin to a life of holiness. The second is the resurrection of this mortal body that it may become

like the body of Christ in His glory. The forgiveness of sins we may experience here and now. The resurrection of the body we shall experience at the second coming of Christ; "Who shall change our vile bodies and make them like unto His own glorious body." For the first experience, we must have "The One Batpism for the remission of sins." For the second, we must have the Baptism of the Holy Ghost. In the first resurrection, we attain the character of Jesus, in the second, the power of His personality. For the present we need not concern ourselves about the resurrection of the body. It will come in its time if we experience the forgiveness of sin. "Upon such the second death hath no power." We keep the resurrection of the body as a hope, a motive. The resurrection of the mind, heart and will we must have as a present experience. This resurrection comes in obedience to the system of Christian Culture. The whole process is called "The One Baptism for the remission of sins."

BAPTISM

In the ceremony, the person is immersed in water, for water is the substance of this world. The words used are, "I baptize thee in the name of the Father and of the Son, and of the Goly Ghost." That is the substance of heaven. The real immersion is not in water, but in the Holy Spirit. A new name is given to the person, the name of Christ. While the candidate still lives in the earth his real world is the Solar Universe, heaven. While he still

bears his earthly father's name and is a member of his family, he really belongs to the family of Christ, "after whom the whole family in heaven and earth is named." He bears the name of his Father in heaven. "He becomes a member of Christ, the child of God and an heir of heaven." That is, he is a member of the family of the Sun, the child of Light and an heir of the Solar Universe.

This baptism affects only his mind. It is not intended to change his nature. It reveals to his faith his Father in heaven, opens up the world of Light and assures him that the Solar world is his real world. He accepts the Sun as his Lord, his creator, preserver, and sanctifier. He accepts the law of heaven, charity as his law. "His citizenship is in heaven." In mind, heart and will he dies to the earth and rises to heaven. "He is dead to the world but alive to God."

St. Paul calls Baptism a voluntary death. "We are buried by baptism into death." In mind we go down with Jesus into the grave. We see that death has no power over our spirit. It can dissolve the body. It can take from us the riches, the pleasures and the glory of this world. It can kill lust, greed, ambition. That is all it can do. It cannot kill the spirit. It cannot kill love. In baptism we voluntarily surrender this world, "the lust of the eye, the lust of the flesh, the pride of life" for heaven and love. We descend with Jesus into hell to find that hell is a place of purifying, not a place of torture. Then we rise with him and ascend into heaven. In mind we have experience what Jesus did in reality. Our experience of faith has filled us

with a living hope of the resurrection and ascension. We know that such experiences are possible to man, for Jesus did experience them.

In this new hope we live the life of charity, for in that way only can our hope be realized. The fear of death and hell is gone, because we know that in them we have nothing to fear, if we keep in us a loving heart.

We are forgiven when we accept Jesus as the perfect man, and confess that we are not perfect in mind or body. We long to be like Jesus. We believe that we can be. We desire to live as Jesus lived, the life of charity. We have experienced a new birth. We are forgiven.

THE NECESSITY OF FORGIVENESS

This is obvious. At birth the child has no consciousness of heaven. He is conscious only of the earth. He does not possess the character of Jesus, His faith, His hope, His love. If he grows to manhood without Christian culture he will not attain the character of Jesus. He will lose his perfect naturalness and unconscious innocence. He will not preserve his trustful, loving, hopeful, fearless spirit. His mind will be filled with false notions, his heart with false desires and his will with wrong ambitions. He will fear God, the powers of Nature, men, poverty, death and hell. He will never attain unto that perfect love that casts out all fear. He will be controlled by greed for riches, lust for pleasure, ambition for power, not by charity as Jesus

was. He will become discontented with his person and his world. Life will be full of toil, anxiety of mind and disease of body, and will appear to be only a hard struggle for existence. He will become a savage or a barbarian or a civilized man, but he will not be a man of charity, "loving all things and fearing nothing." He will be a sinner, and will make his world a world of war, not peace, of strife not order, of chance not law. He will never come into a vivid consciousness of God as Spirit, so "he will be without God and hope in the world."

His imagination, his senses, his scientific mind will separate him from his world and God. They will make him think himself the center of all things, a person higher than his world. His world will be to him only a thing while he is a person. It is a machine, he an organism. So he will imprison himself in a dead world and wonder whether above the world there is a being like himself whom he can call God his Father. He will think it blasphemy to call the Sun who begat him and all the world a Person, his Father in heaven. He will be ashamed to confess that the Earth out of whose womb he was born is a person, his mother. In his pride he will think him self superior to and mightier than Sun or Earth.

As the Sun is his Father and the Earth his mother, his denial of the fact will put him out of harmony with his Environment. He is a living person in a dead world. Under such conditions he must degenerate and die. To be saved from such a fate he must have the one baptism for the remission of sins.

SIN

The sin of man is that he will not accept God as He is. He will deny the existence of God or imagine a false God. He knows that this Universal Being which Science calls Ether exists. He knows that it is all and in all to the Universe, yet he will not confess it as God the Father Almighty, Maker of heaven and earth. He insists that it is not Spirit, but Mechanical Energy. God, if He be, is something apart from Ether and different from it. To that wholly unknown, imaginary being he gives all the glory of creation.

He knows that Light is the full revelation of Ether. It is both the substance and Power of the Universe, but he will not confess that Light is Spirit, the Word of God, the Christ, the Creator of all worlds.

He knows that the Sun is absolute and minute in his control of the Solar Universe. Whatever is or has been done in it is His work, yet he will not confess Him as a person, his Lord.

St. Paul says that "the invisible things of God are clearly seen in the things that are made, even His eternal power and godhead. This is the sin of men, when they knew God, they glorified him not as God, neither were thankful. They became vain in their imagination" and made gods of wood and stone. For this ignorance and sin no man has any excuse, for all know the Light, the Only Power in our world. It is God with us. In it we may see His eternal power and godhead.

Jesus said to the Jews, "This is your sin that ye do not believe on him whom God has sent," the one whom God has appointed to rule the world. Again he said, "When the Spirit of Truth is come he will convince the world of sin because they believe not on me, of righteousness because I go to the Father and of judgment because the Prince of this world is judged." In this he means that man is a sinner because he will not accept God as He is, a wise, loving, living Spirit. He will not accept the world as it is, a world of eternal life and hope. He will not accept himself as He is, a child of God, wise, loving, living.

God is the only Power in Nature. He is just as wise, loving and living as Jesus. Yet men speak of the God of Nature and the God of grace, the one stern and just, the other gracious and merciful. But there is only one God and He is always gracious and merciful. Men divide forces into physical and spiritual, the former mechanical, the latter vital. But there is only one force and it is always vital. Jesus is the full revelation of the Power we see operating in Nature. What that Power was in Jesus, it is in the Sun and Earth, in Nature and above Nature. Whatever is done anywhere is done by His Power.

Phillip said to Jesus, "Lord show us the Father and it sufficeth us. Jesus answered, Have I been so long time with you and yet hast thou not seen me, Phillip? He that sees me sees the Father. The work I do he does. He is in me and I in him. Henceforth you see Him and know Him."

With the all-glorious Sun flooding his wide Universe with Light, love, and life, men still demand, "Show us God." Has the Sun been doing the work of God in the earth so long, yet have we not seen Him? He that sees the Sun sees God, for all work the Sun does, God does through Him. God dwells in Him and He in God. He is as truly the Son of God as Jesus was.

When we know God, we will not accept this Christ, this bright and Morning Star as God's annointed, so we grope in spiritual blindness at noon. We ask for argument or miracle to prove the existence of God. We become vain in our imagination. We create these blasphemous systems of theology that make God cruel, vindictive, pitiless. We order these horrid forms of worship that have been the scourge of mankind.

If we are to experience forgiveness we must renounce this devil of our imagination and all his works. We must open our eyes and see the real Ruler of the earth, and accept him as God. If that Power is the Sun, we cannot change it. We must accept Him. When we do, we shall find his rule as wise and loving as the rule of Jesus. God will never forgive us until we submit to the Lord he has given us.

If man is to experience forgiveness he must accept his world just as it is, a world of eternal life and hope. So Jesus accepted it and He ascended into heaven. That makes it plain to all that this is a world of hope. It is the sin of mankind that he will not accept it as such. He forms his own notion of what it is, so he loses hope and becomes greedy for gold, lustful

for pleasure and ambitious for power and glory in the earth.

To the savage this is a world of chance and miracle. It was made out of nothing and will go back to nothing. It is a prison from whose darkness and pain there is no relief except by an arbitrary act of God.

To the barbarian, it is a world of endless change. It always was and will always be a world of toil, sorrow and death. It is a vanity, the best that man can do is to eat, drink and be merry for tomorrow death will come in any event. Its present order is the will of God from which there is no hope of redemption.

The civilized man conceives it to be a machine. Its forces are blind and dead. It came to be by a process of mechanical evolution. The present social disorder is natural. It is better now than ever before. But the social progress will not be perpetual. The earth is growing cold, social progress will be arrested, and degeneration will set in. The race will slowly die out, and the planet will be only a burnt out cinder floating forever in space.

It is manifest that all such notions are grossly untrue. They reflect upon the wisdom and goodness of God. To the enlightened man the world is an organism. It was born. It grows. It will mature. It follows the everlasting law of Generation. A glorious future awaits it and its children. It is the work of our allwise, all loving, all powerful God. In it there is no room for despair, gloomy thought or murmurings. God will never forgive the men who do not see in it all His perfect goodness

and wisdom, and be filled with joy and eternal hope.

Man is a sinner because he will not accept himself as he is, a child of God and an heir of heaven. So Jesus revealed the nature and destiny of man in His own person. He was the Son of God. He did ascend into heaven. He is the righteous man. We are born with His nature and destiny. God has given the world to such as He. But men will not accept Him as the righteous man.

St. Paul says of the Jews, "Being ignorant of God's righteousness and going about to establish their own righteousness they have not submitted themselves unto the righteousness of God." The righteousness of God is charity. Jesus is the man of charity. He revealed Himself to be the wisest, strongest and best of men. If man is to experience forgiveness, he must renounce his own notions of man, and accept him as we see him revealed in Jesus.

The savage teaches that man is a devil, totally depraved, incapable of any good. To him, the world belongs to the cruel, the man who delights in the sufferings he inflicts. Hate is his law of right.

The barbarian teaches that man is by nature selfish, indifferent to the pleasure or pain of others. This world belongs to the strong. His law is his own personal will.

The civilized man teaches that man is by nature just. To him pity is a sin. His righteousness is to love the just and hate the unjust. The world belongs to the just.

But when men are truly enlightened, they renounce all such notions. Jesus the man of Charity,

is God's standard of manhood. The world is at war with that standard. It hates Jesus. The prophets of God have been rejected. The savage Jew, the barbarian Herod, and the civilized Pilate unite to kill this Prince of life and believe that they are doing God service. Meanwhile, the Man of Charity prays from the cross: "Father, forgive them for they know not what they do." Then He bows His head and gives up His spirit to God. The third day He rose from the dead and ascended into heaven. He will come again and judge the world.

In Him we see the Princes of this world judged. The cruel, the selfish and the just are dethroned. They are weighed in the balance and found wanting. God has given the world to the Man of Charity. Their day is over. His day is at hand. The ancient reign of sin, toil, sorrow and death is nearing its end. The kingdom of Charity and eternal life is at the door.

The Spirit of Truth has come. This is the age of the Spirit, of faith not science, of hope not force or fear, of charity not justice. The world belongs to Jesus now. He will come and take possession. He will summons all nations before Him, savage, barbarian and civilized and judge them by His own standard of faith, hope and charity. Unless they have faith to see Christ as He appears in Nature and man, and the heart to love Him so revealed, they can have no part in His eternal kingdom.

Jesus said, "The light of the body is the eye. If thine eye be single thy whole body shall be full of light. To thee this world will be a world of light and love. But if thine eye be evil thy whole body

shall be full of darkness. This will be a world of darkness and evil."

It is our sin that we see double. Our eye is evil, so this is a world of darkness and evil. We must learn to see single. Then we shall see all things as they really are. We shall see spirit everywhere, love everywhere, life everywhere. This will be a world that is all good. Because we see double we speak of the God of Nature and the God of grace, of physical and material forces, of matter and spirit. To the man who sees single the food for the body and the food for the soul are the same. What feeds the body feeds the soul, for soul and body are one. Man is a living soul.

When we see with a single eye we live perpetually in the vivid consciousness of God. He is the only object of our sight because He is the only Being. All other beings exist in Him, by Him, and for Him. The Light we see is His wisdom. The Heat we feel is His love. The Power by which we move is His life. Our consciousness of them is our consciousness of God. He is our heredity and environment because they are He. We have died to the world and are alive only to God. As children we see God in our parents. As citizens we see God in our rulers. As Christians we see God in Jesus and the ministers of the Church. As men we see God in earth and sun. "We are in Christ and Christ is in us. Old things have passed away, and behold, all things have become new." We have experienced the birth of the spirit and are forgiven.

CHAPTER VII

THE RESURRECTION OF THE BODY

In every race that has advanced beyond the animal there is the hope of an existence higher than this. In relation to space this is called the earthly, that the heavenly, for now the two exist separately. In relation to time this is called the life of the age that now is, that of the age to come, for then this will be merged into that. In nature this is the life of the flesh, that of the spirit; in character this is the life of Justice, that of Charity.

Back of our words lies the universal and persistent faith in the fact. There is a heaven. Man has in him the capacity to enter and live its perpetual life now. In the development of the race this capacity will be realized. In the age to come the race must adapt itself to a new environment of spirit or perish. With this universally recognized fact, our discussion of the resurrection has nothing to do. We assume the hope of the race to be valid. As Cato says,

"It must be so. Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?

'Tis the divinity that stirs within us,
'Tis heaven itself that points out our hereafter,
And intimates Eternity to man."

The Gospel of Christ does not awaken that hope. It was before Christ was born. He assumes it and tells how to realize it. He makes it a living hope by His resurrection. He proclaims a method, a law of our spiritual development, a process in God's world that ends in heaven. This process we call the resurrection. In the Apostle's Creed it is called, "The resurrection of the body." In the Nicene Creed, "The resurrection of the dead." The Apostle's Creed asserts that the death of the body is not necessary. It can be changed into a spiritual body. St. Paul says, "We shall not all sleep, but we shall all be changed." "The dead shall be raised but we shall all be changed." That is, the generation of men who are alive at the second coming of Christ will not die. They will experience a resurrection of the body.

The Nicene Creed asserts that those who have fallen asleep in Christ shall be raised from that sleep. They, too, shall assume spiritual bodies and all share alike in that "perfect consummation and bliss both of body and soul in Christ's eternal and glorious kingdom." St. Paul says again, "We who are alive at the coming of the Lord, shall not go before them that are asleep. For the Lord Himself shall descend with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with

them to meet the Lord in the air, and so shall we ever be with the Lord." The whole process we call the RESURRECTION.

The perpetual cry of man is, "What shall I do to be saved, to realize my hope of immortality? I know there is a higher world. I know I am heir to it. Who will show me how to realize my hope?" Jesus brought life and immortality to light by showing us the way. He said to His disciples, "I go to prepare a place for you, I will come again and receive you unto myself." They cried, "Show us the way to that place. We know not where it is, and how can we know the way." Then He died, rose again and ascended into heaven. "This is the way. You come into that world by the same process that you have come into this world. You may call it a new birth, or a resurrection, as you will."

This is plain, Jesus was the same person when He ascended that He was when He lay in the manger at Bethlehem. There was no break in His perfect development of soul and body from first to last. It was one orderly process. His death only retarded, it did not stop that development. If He had not been crucified, He would have ascended into heaven without dying. He permitted Himself to be slain that He might show us that the grave has nothing in it that can destroy our hope of the heavenly life. The dead can rise; our heavenly life is a continuation of ourselves. The works we do in earth will all have their influence upon the place we shall have in heaven. Death may stop our development but it cannot end it if our trust

is in Him, Who is both our resurrection and our life. The I, the personality, that is to-day is the same as the I, the personality, that is to be to-morrow, next year, in this world, and in the world to come. Though between my death and my resurrection ten thousand years may intervene my personality is not destroyed.

So the Apostles understood it and their Gospel was not only the assertion of the ancient hope of immortality, but "the Gospel of the Resurrection."

It is manifest that St. Paul expected the speedy coming of the Lord, even in his day, and that he would be among those who should not die. His body would be changed and he would ascend at once to heaven. It was only in his old age that he says, "I am ready to be offered. The time of my departure is at hand. There is a crown of righteousness laid up for me which Christ the righteous judge, shall give me at that day and not to me only, but to all those who love His appearing."

He fell asleep in hope of the resurrection of the dead and the life of the age to come. In that same hope we bury our dead, "In hope of the general resurrection in the last day, and the life of the age to come, through our Lord Jesus Christ at His second coming in glorious majesty to judge the world." They may not experience the resurrection of their old bodies but they shall not fail to share in a resurrection in which all shall be clothed upon with spiritual bodies. The life of the world to come is for them just as much as it is for those who are alive at the coming of the Lord and whose bodies will be transformed without the experience

of the grave. Whether we fall asleep before His coming or are alive at His coming, the resurrection expresses the method by which we are to be fitted for the heavenly life.

That is the essential feature of the Gospel. When the Apostles proceed to elect a man to fill the place of Judas, the lot falls upon Matthias because he was "with them a witness of the resurrection of Jesus." The burden of their preaching was "As Jesus died and rose again, so them that sleep in Jesus will God bring with him." "Our hope," says St. Peter, "becomes a living hope by the resurrection of Jesus." St. Paul writes to the Church in Corinth, "This is the Gospel I preached, which you believed and in which ye now stand. Christ died, was buried, rose again the third day. All the Apostles saw Him. Five hundred brethren saw Him. I saw Him myself. And if Jesus rose we all shall rise. He is but the first fruits of a whole race of men."

Prof. Harnack tells us that the Gospel that converted the Gentiles was, "The proclamation of the One living God, as Creator, Jesus the Saviour, the Resurrection as the method, self control, as the rule of life. He ought to have added the Holy Ghost as the power of the Resurrection. That completes the message of Christ to man.

St. Paul says, "My one endeavour is to attain unto the resurrection of the dead," for in his mind and in the mind of all the Apostles, that was the only way to the heavenly existence. There is only one way by which a man can enter this world and live its life. That is by birth. So there is only

one way a man can enter that higher life. We call that way the resurrection of the body, because that more perfectly describes the process than any other words can. Of the process itself, we know nothing now. So we hold fast to the words that described it lest we lose sight of the fact itself. To confess that we do not know exactly what the words mean is modesty and faith. To say that they express falsehood, because we do not understand them, is arrogancy and unbelief.

What word is better than resurrection to describe this process? We have used the word absorption. The spirit goes back to the God who gave it, as a drop of water flows back to the lake from whence it came. Is that all there is in that hope of a higher existence? It is far better for the drop of water to be wrought into the leaf of a tree or the wing of a bird than to go back to its former state. It is far better for the spirit to live in a body of flesh than to have no body.

The word translation is hardly more satisfactory, for it conceives of heaven as only another earth, far from the disorder and wickedness of earth. To enter it, body and soul, and live earth life in better conditions is certainly no fulfillment of our hope, however blessed that may be.

Metemsychosis or the transmigration of souls from higher to a lower body or a lower to a higher, is more satisfactory. But in it there is no release from the burden of mortality. Buddha had to add his Nirvana to Metemsychosis to end the weary continuity of incarnations and give rest to the soul. To the process by which man comes to

Nirvana, Buddha gives no name but "The path of Virtue."

To say with the philosopher that the soul is immortal, throws no light at all upon the process by which it comes to its immortal existence.

So, though the word Resurrection may not be perfectly satisfactory, we hold fast to it until we shall find a better. In the meantime we are not talking about words, we are describing a process in God's world, by which man rises from this lower to that higher world. No matter then what we call it. Here is the tremendous fact. Before every seed planted in the ground are three experiences if it is to come to its perfect form. It must be transformed from a seed into a blade, from a blade into an ear, from an ear into the full corn in the ear. We call the first experience birth, the second growth, the third ripening. It matters not what we call them. They are real.

Before every child of man lie two experiences if he is to attain the heavenly life. He must get a new mind and he must get a new body. His old mind and his old body fit him only for his life in this world. His mind of the flesh or his senses make him conscious of this world and the things in the world. To become conscious of that higher world of spirit he must be taught and he must believe and so get a new mind. If he is to live in that world of Spirit he must have a body adapted to it even as his body of flesh is adapted to this.

We call these two experiences, "The Forgiveness of Sins, and the Resurrection of the Body." We may call them any other name, the experiences are the

same. In one we get a new mind, in the other we get a new body. The new mind is given by men who are sent of Christ to teach; the new body by the Holy Ghost sent down from heaven. Without these experiences, no matter what good may come to us, the life of the world to come will not be ours.

We all know what the first experience is. When we first opened our eyes upon this world it was everything to us. To our infant mind that unseen world had no existence. We became conscious of it when someone told us that this world could not satisfy us forever. Longings for a higher world where there are no sin, no pain, no toil, no death came unbidden. We did believe and so the new mind was formed in us. Into that faith we were baptized with water.

The baptism of the Holy Ghost and the coming of the new body are the experiences that still await us. This was the hope of all the Apostles. The Church has always held it, because Jesus both taught it and experienced it. In that new body he ascended into heaven, with the promise that He would come again and "change our vile bodies that they might be like the body of his glory."

The objections to this doctrine are the same now, as in St. Paul's day. They must be answered as they were by him.

At the outset it must be said, the resurrection is a process that we cannot understand. It must be taken on faith or not at all. Some day it will be science. It is not so now. Birth we have seen. It is a matter of science. The resurrection we have

not seen and cannot know until we have experienced it.

All our attempts to make it a matter of science or to explain the mystery have only added a new burden to our faith.

The schoolmen of the Medieval Church attempted an explanation. They assumed that the body of a dead saint would itself be restored in all its particles of dust, even Lazarus was raised. They could not conceive that the spirit of the dead might grow a new body. Of course their explanation can easily be shown to be absurd. But that does not invalidate the fact. The universe is a fact though Ptolemy's explanation of it is false. However, the modern scientific mind is inclined to deny what it cannot explain. Hence the difficulty in so many minds concerning this article of our creed.

It is objected. The resurrection is not necessary to existence in heaven. The soul is immortal. It is a caged bird. Break the cage by death and the bird escapes and soars at once to heaven. That is what happened to Jesus. That is all that will come to us. In it the body has no part. The body goes back to dust. Our creed must be interpreted in a spiritual sense. It was the spirit of Jesus that rose and ascended into heaven, not his body. It is our spirit that rises to heaven. The real resurrection is what we experience here when we get a new mind, a new moral character. That is eternal life and the whole of it. There is no need of the resurrection.

Of all explanations of the process of man's translation from earth to heaven, this is the most com-

mon and the most improbable and unsatisfactory. St. Paul answers. The resurrection is a necessity. "If there be no resurrection our faith is vain. Those who have fallen asleep in Christ are perished." We have no evidence that a soul can enter heaven without a body. A creature without a body is unthinkable. God only exists without a body because He fills all space. We can imagine a creature with a body half human and half fish, but by no effort can we imagine a creature without a body. The loss of the body is what St. Paul hoped to avoid by the resurrection; "So that being clothed we shall not be found naked." The Greeks were right when they regarded the disembodied spirit as only a shade, a weaker life than we live now.

The land of the shades of all heathen mythologies, the Sheol of the Hebrews, and the Hades of the Christian are in no sense the fulfillment of man's eternal hope.

How do we know or what right have we to believe that the soul of the just goes to heaven at death? The Bible does not teach it. No sacred book of any great religion suggests it. It is the vainest of all foolish philosophical speculations.

How do we know that the spirit does not go with the body into the grave to abide there? What is the body? Is it only changing cells of protoplasm that come and go in endless succession? Is it a frame unseen that abides after the cells have disappeared—a frame no fire of the grave can burn? If a body is a necessity for existence in this world, why is it not a necessity for existence in heaven? When once we begin to speculate where can we

end, except in total darkness? If this bodiless existence is all our hope, then is heaven a place to be shunned. No wonder the Greeks gave up this glorious life with reluctance to go to that vague land of shadows. "Better a living dog than a dead lion, for the living know that they must die but the dead know not anything." That is the consummate wisdom of the man who has no faith in the resurrection.

If this so-called spiritual interpretation of the gospel and the creed is to be accepted, we may as well abandon our hope of an immortal existence. It is only a fond delusion and will not bear the test of experience.

Again, it is said the resurrection is impossible. "With what body do they come?" The Saducee thought he could show its absurdity, when he asked of the woman who had seven husbands, "whose wife shall she be in the resurrection?" He only revealed his amazing ignorance of the power of God. So we poor mortals are always telling the Almighty what He can and cannot do. To make a new immortal body out of this old mortal one, to clothe the spirits of the departed in a body that cannot die, is a work that God cannot do! "With what body do they come?"

No wonder St. Paul loses patience with such a questioner and says, "Thou fool, have you never planted a seed of wheat and seen it grow into a blade, an ear, the full corn in the ear? What kind of a body shall they have in the resurrection? Such a body as God please to give them. What kind of a body does your spirit wear now? How

did you get it? It took God twenty-four years to make it for you. How did the fish get its body, the bird its? How did the Sun, the Moon, the stars get their bodies so utterly different from the body of man? Have we not seen many sorts of bodies? Have we seen all that God can make? Open your eyes, and see what God has done and then say that the resurrection is impossible.

Here are four cells of protoplasm. Put them under the most powerful microscope, analyze them to their ultimate atoms and by no manner of investigation can you see that they differ. Yet one of those cells develops into a serpent, another into a bird, another into a beast and another into a man. God gives each seed in the cell a body as it pleases Him, yet every seed gets his own body.

Watch the unfolding of the life in an apple tree. First it assumes the body of a green leaf, then the same life assumes the body of a blossom, pink and white—finally it comes forth in the body of a full, round apple, green or yellow or red. There is the resurrection of the body. We call it development. So it is. The resurrection of the body of man is also only a development. It is the mortal putting on immortality, the corruptible putting on incorruption. It is life growing out of death, the new and eternal life out of the old and temporal. All that is in the new was involved in the old and yet the new is different from the old.

"It is sown a natural body, it is raised a spiritual body. This mortal must put on immortality."

"The whole creation is travailing in pain waiting for the redemption of the body." "When the

the Lord comes He shall change this body of our humiliation and make it like unto His glorious body." "For there are celestial bodies as well as terrestial." "As we have borne the image of the earthy we shall also bear the image of the heavenly."

How easy to believe in this when we see the caterpiller, clothed in the body of a worm, covered with hair, crawling on the earth, feeding on bitter leaves. Then we see that same caterpiller clothed in the airy body of a butterfly, flying in the air, feeding on the honey of flowers. "Through the grave and gate of death it has come to its joyful resurrection." The little wiggler seems to be very merry as he lives his life in the stagnant pool. Bye and bye he longs for a higher life. By a resurrection of the body, he clothes himself anew and comes singing his song as a mosquito.

Once all living things in this planet were in the sea. There was no bird in the air, no beast, no man. Then the life that was in the sea began to clothe itself in new form and appear with wings and feathers to fly in the sky. It went on and appeared in the new body of a beast with hair and hoof. It clothed itself in a human body, a man. What the bird and its world are to the fish, heaven and the resurrected man are to us. As the bird comes to its heaven by a resurrection from the sea, so shall we come to our heaven by a resurrection from the earth. Each age of the earth's life has witnessed the appearance of a new and higher order of being. Jesus tells us that the age to come will witness "the appearing of the sons of God,

men who neither marry nor are given in marriage, neither do they die any more, but are like the angels, being Sons of God, the Sons of the Resurrection."

There is no break in this development from protoplasm to the Sons of God. The new has grown out of the old as the flower grows out of the bud. From our knowledge of the history of the planet we can prophesy with all assurance that the next age of the planet must bring forth an order of being as much higher than man as man is higher than the fish. The study of nature and history confirms our hope. We see that in the very nature of development. "This mortal must put on immortality." The thing is not only possible but most probable. It is certainty.

3. It is urged that the doctrine of the resurrection cannot be supported by scientific evidence. It is not scientific. We have no sufficient evidence that Jesus experienced such a transformation of body. No one of our time has seen such a metamorphosis.

Mr. Huxly says that he could easily believe in virgin births, because he had witnessed so many. In the lowest order of beings there is only one sex the female. Yet do they bring forth children, inconceivable in number. But, he goes on, I do not believe that Jesus was born of a virgin or that any man ever was, because there is not sufficient evidence to convince me of the fact.

We frankly admit that heaven and our resurrection are not matters of science. We have never seen heaven. We have not witnessed the resurrec-

tion of a man. Heaven is a world yet to come. We know of it not by sight but by faith.

The experience of the resurrection is still only a hope. In the nature of the case they are not matters of science yet. But the realm of science does not cover all things. The future, the unseen, are still to be observed.

Nevertheless the abiding hope of heaven is a matter of science. Our assertion now is not that the resurrection is something we can observe, but that we have evidence sufficient to make our hope in it a vital one. All our study of the operations of Nature confirm us in it, the mosquito, the butterfly, every winged creature preach to us the gospel of the resurrection.

When we come to the resurrection of Jesus, the case is altogether different. Here we are in the domain of pure science. This is a fact in the history of the race. The Apostles saw the empty tomb. They saw the risen man. They knew he was their Master. St. Thomas touched His hand and side. St. Peter talked with Him as of old. St. Paul saw him near Damascus. St. John says, "That which we have seen, handled, heard, declare we unto you." They do not preach a theory of immortality. They are witnesses of the resurrection of Jesus, of what they saw and heard.

Witness the royal indignation of St. Paul against those who deny the resurrection. It was an impeachment of his intelligence and honesty. It made him and all the apostles liars. It is easy for the literary critic after 1800 years to sit in his study and in cold blood try to discredit the honesty and

sagacity of those men who gave their lives as testimony of the truth of what they saw and heard. Oh, yes, of course they thought they saw the risen man, but we who are the sublimated wisdom of all the ages know better. They were mistaken. It was a psychological illusion, the projection of an idea from an over-wrought brain. So they account for this Gospel that has transformed the Earth! Out of the illusion of an over-wrought brain has grown this New Europe, this new Christian age! Of course, that is so natural, so credible! It is a wonder some one before our time did not hit upon this explanation of our great Christian civilization! How absurd!

The fact that Jesus rose from the dead was the essential feature of the Apostolic message. The risen Christ was the corner stone of His Church. On him it still stands. It is the living witness of the resurrection just as the oak tree is a witness of the resurrection of the acorn. It stands or falls with this great fact. If it is a delusion, the Church is a lie for from the beginning this has been her assertion: "The third day He rose again from the dead." If Jesus, our great Master, did not rise from the dead, then how can we smaller men hope for a resurrection? If He died and was buried only, what is He more than Mohammed or Buddha? But He did rise, and that fact gives a character to our religion that no other claims to possess, and a character to our civilization we find no where else on earth. Without that fact as a social motive, our civilization would have had no birth and cannot endure.

4. It is urged that the resurrection of Jesus is not essential to the power of the Gospel and faith in it is not a necessity to the life of the Church. It is the beauty of His great, wise, loving personality that is to redeem humanity and usher in the age of peace and love. The answer is easy.

What beauty is there in His life if it ended in the grave? He deliberately refused the riches, wisdom and glory of this world on the ground that His kingdom was not of this world. His real, full, great life could not be lived here. He preached that all men did well to forsake father, mother, wife, child, even earth life itself in hope of the reward that should come to them in the resurrection. For this He was persecuted and finally crucified. He died with the words upon His lips, "the third day I shall rise again." Now admit that He never rose. His hope was only a glorious delusion. There is no beauty, no power for good in such a mistaken life. Of all the lives that men have lived, His is the most disappointing. To follow Him can mean only a cross. Yet we are told to follow Him in His useless sacrifice. No wonder that St. Paul is stirred to the highest pitch of holy anger at this objection. He had followed the great Master with unutterable joy. "I am crucified with Him. Gladly I suffer the loss of all things. I glory in tribulations. For if I suffer with him, I shall also reign with Him." Now to be told that his hope was a delusion, his life of supreme sacrifice a failure! "If in this life only we have hope in Christ, we are of all men most miserable." Of course. Who cannot see that? The gladiator who fights with wild beasts

at Ephesus does receive the reward of the wild applause of the crowd. But for Jesus in His brave fight in Jerusalem against Pilate and Caiaphas, there is no reward except the ignominy of the cross, the jeering of the crowd and the deep curses of those He had duped. Follow Him? He is the one man on earth no man should follow. What beauty is there in a broken column, or a magnificent cathedral unfinished? Who could read with any satisfaction the Iliad or the Divine Comedy, or Macbeth, if they stopped short, wrong triumphant, the hero crushed? The great epics and tragedies do not end in that fashion. They make us feel that "Truth crushed to earth shall rise again." There lies their majestic harmony and beauty. We bear patiently with the suffering of the hero because we know he will at last come forth triumphant. To stop the life of Jesus, this supreme tragedy of human history, at the tomb, dead, buried, is the perversion of all order. The thing is incredible, impossible of belief The grave could not hold such a man. "The third day He must rise." Read on in that tragedy to the end. "The third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God." There is beauty, the column is completed, the cathedral stands finished, the hero comes back not on his shield but bearing it. "NOW IS CHRIST RISEN FROM THE DEAD AND BECOME THE FIRST FRUITS OF THEM THAT SLEPT."

That is the one most tremendous, immovable fact in the history of the race. It is the one rock upon which our eternal hope is builded. It and

it alone is the key that interprets the tragedy of human history. With it to guide, we can see to what end "the whole creation is groaning and travailing in pain. It is waiting for the redemption of the body, the appearing of the Sons of God."

Then we know that humanity at last shall "come up out of this great tribulation, her garments washed and made white in the blood of the Lamb. And they shall hunger no more, neither thirst any more, neither shall the Sun light on them nor any heat. For the Lamb that is in the midst of the throne shall feed them and lead them to fountains of living waters and God shall wipe away all tears from their eyes."

We need give ourselves no concern as to this most glorious fact. Jesus rose. We, too, who follow Him shall rise.

Grant, gracious Lord, that we may welcome Thee at Thy coming in glory to waken us from our sleep of the grave, and be counted worthy of some service in Thy eternal and glorious kingdom. Amen.

CHAPTER VIII

CHRISTIAN WORSHIP

Our whole time is spent in Sleep, Worship and Work. We sleep that God may recreate our body. We worship that He may recreate our soul. We work that He may recreate our person. These are

the conditions of perpetual existence. If we sleep, worship, and work with sincerity and intelligence, we shall exist in health and peace forever. At the end of sleep we come forth with a new body. At the end of worship, we come forth a new soul. At the end of work, we come forth in a new person.

We observe that the two essential functions of being are Nutrition and Reproduction. These are scientific names for Worship and Work.

In worship we partake o f the Power of God. We call it communion. In work we expend that Power. Together they constitute our service of God. If they are intelligent and sincere, they are without effort, spontaneous, natural, delightful. If we know our God, the source of our strength and our Lord through whom that strength comes to us, we turn to them in worship as instinctively as the babe to the bosom of its mother. Worship is giving God his due, as the source of our being and well-being and the Lord His due as the Mediator through Whom all things come and the Spirit His due by Whom all good comes to us. It is the expression of our faith and hope in Him and our love for Him as our Creator, Preserver and Sanctifier. In Christian worship we rejoice to confess that He is everything to us and does everything for us. "This is life eternal to know Thee, the only true God and Jesus Christ whom thou hast sent."

To worship intelligently we must know God. This is easy. There are only two objects of knowledge, the Creature and the Creator. These are all that is. They are not separated. They interpenetrate each other. They are one. The creature

is in the Creator as a fish in the sea. The Creator is in the creature as sap in the vine.

The creature is visible and we know it by sense and sight. The Creator is invisible and we know him by faith or insight. We are just as certain of the existence of the Creator as we are of the creature. We know if we trust and love and hope in the creature wholly, we shall surely be disappointed. The mightiest of creatures must fail us. Our only security is to trust, love and hope in the Creator. So while we honor the creature for all it is to us and does for us, we worship and adore the Creator only. The creature is God's mediator through whom are all things. The Creator is the source of all things.

KINDS OF WORSHIP

There are only four kinds of worship among men:

1. The worship of the creature. The creature is a natural object, a work of God. The Earth as the source of food, the Ocean as the source of water, the air as the source of breath, the Sun as the source of Light, have all been objects of worship. These were the true gods of the primitive man. In their worship he found peace and gladness for they are the visible sources of all our needs. He knew his gods. Beyond these visible agents he did not look. His worship was perfectly satisfying. This is the explanation of the joyousness of early Greek life. Their great religious festivals were Solar, like our Christmas, Easter, Whit Sunday

and All Saints Day. They gave thanks to the Sun for his returning light in December, for the blade of grain in the Spring, the ear in Summer and the full corn in the ear in Autumn. They did not associate historical events with these festivals, as did the Jews and as do the Christians. They were wholly in honor of the Sun. So long as they regarded the sun as the source of all good, their worship was complete and joyous.

2. The worship of an artificial object made to represent the invisible God.

As men grow in knowledge they realize that the Sun is not the Source of all good. It is a creature, a mediator, annointed of God to transmit His power to the earth and her inhabitants. God the source of good is beyond, invisible, an object of faith. These visible objects, especially the Sun, reveal Him adequately. But men are not content with these as revelations of God. They imagine that He is something entirely different from anything we can see or know. Then they make images of Him. St. Paul tells us that "The Creation is an adequate revelation of the whole godhead, Father, Son and Holy Ghost. But when they knew God so revealed, they did not glorify Him as God, neither gave Him thanks. They became vain in their imagination, their foolish heart was darkened. Professing themselves to be wise, they become fools and changed the glory of the incorruptible God into an image like unto corruptible man, four footed beasts and reptiles." So their worship degenerated into idolatry. They desired some visible object to make God real. But an idol makes God unreal.

It is intended to represent God to the worshipper. It always misrepresents Him. In such worship, there is no satisfaction. It is ignorant, usually cruel and bloody. It is always degrading. In an idol there is no strength. It cannot impart strength. Its worship is tiresome, fearful and mechanical. It produces a character as artificial as the image itself. So Moses commanded, "Thou shalt not make unto thee any graven image."

This idol may be the work of man, like the sphynx, or a crucifix, or it may be a natural object like a calf or wafer of bread, made an object of worship by the consecration of a priest. The worshipper is made to believe that the act of consecration in some miraculous way changes the substance of the bread and so it becomes divine, an object of adoration. This is only less evil in its effect than a graven image. In either case it is idolatry. The more sincere the worshipper becomes, the more degraded in character he becomes, because he believes and acts a lie. It separates the worshipper from God.

3. The worship of the name or the mental conception of God. When men see the futility of idol worship and that this consecration of the priest is only a pious fraud, they are left with nothing visible to represent God to them. Still, they hold fast to the name. They form a mental conception of God and worship it. They close their eyes, shut their ears, dull every sense, and meditate upon their own thoughts. They deceive themselves by a delusion that the name or conception of God is He, and when they utter the name or meditate

upon their conception they are really worshipping God. It was this worship that Moses condemned when he said, "Thou shalt not take the name of the Lord thy God in vain." This literary idolatry, this worship of books, words, conceptions, is the vainest and most deadly of all forms that men have invented. In it the worshipper is puffed up with pride. He calls his worship spiritual. He imagines himself face to face with God. He is really face to face with his own thought. He is looking into his own soul to find God. He becomes wholly absorbed in himself. He has no objective deity. He becomes self-conscious, restless, uneasy, unbelieving. If he is sincere, he becomes a fierce fanatic or a wild enthusiast. If he is not sincere, he becomes a hypocrite. Such introspective worship always ends in Agnosticism and Atheism.

4. The worship of the Creator, God Himself, as He imparts His Power to us through a creature who is our Lord. This is the Sacramental worship of the Church. We worship God through Jesus Christ our Lord, by the power of the Holy Ghost.

When Moses instituted the worship of Israel, He took a lamb and unleavened bread and said, "Eat this in memory of Jehovah and his deliverance of his people from Egyptian bondage. Let this feast be a memorial to you and your children until Messiah comes." This family feast was always the highest act of worship in Israel.

When Jesus instituted the worship for His Church, "He took bread and said, This is my body. He took wine and said, This is my blood shed for the

remission of sin. Eat and drink in remembrance of me." St. Paul adds, "as often as ye eat this bread and drink this cup ye do show the Lord's death until He come." This social meal of bread and wine has always been the highest act of worship in the Church and will be until the Lord comes in His glory to give us a new and higher way of partaking of His strength. Eating and drinking is here made the highest act of worship because in this way only can we partake of the strength of God. This is the distinctive feature of true worship. The worshipper believes that the strength of his God resides in the food he eats. Jesus said, "Unless ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." "He that eateth me, even he shall live by me." St. Paul speaks in the same vein of Christian Worship, "The bread which we break is it not a partaking of the body of Christ?" This feeling in worship is universal. The worshipper always has a notion that he is receiving life and power from his God. In true worship he does partake of the strength of God; in false worship he does not.

When worship is intelligent, the food that is offered is always eaten by the worshipper. That only is burned which is unfit for food or unwholesome. The worship is always a Thanksgiving, a Eucharist. It is only in ignorant worship that any good part of the offering is burned or poured out as a sacrifice to placate the supposed anger of God. Against this ignorant worship the Prophets protested. "God will have mercy and not sacrifice. Offer unto God thanksgiving and pay thy vows unto me.

Call upon me in the day of trouble, I will hear thee and thou shalt glorify me."

So our offering of food must be accompanied with an offering of words. The food imparts power and the words tell us what that power is. We may eat and drink instinctively like a beast. We may eat like an epicure to gratify taste, or like the athlete to make us strong. Our meal may be a social affair to express good fellowship. The Christian makes it an act of worship to express and cultivate eternal friendship with God and man. The words we offer express that purpose and give the act its distinctive character. Our offering of bread and wine imparts strength to us. The words we use assure us that this is the strength of God. We know it is pleasing to Him. Such worship we call Sacramental. It satisfies both body and soul. The words are: "This bread is the body of Christ, this wine is the blood of Christ." When we partake of them we know that we are eating the flesh of the Son of Man and drinking His blood.

In sacramental worship the creature is a witness. It testifies to the nature, existence and character of the Creator and imparts the life of the Creator to the worshipper.

Any natural object that is necessary to our existence may be used as a sacrament. St. John says, "There are three that bear witness of the Christ on earth: the water, the air, and the blood, and these three are one." These the Church uses in her worship, water, air and wine which makes our blood. The man who imparts a knowledge of God is a witness. He represents God to us. In the sky

the moon and stars are witnesses. The one great perpetual witness is the Sun. With him before us in our worship, we are never in doubt as to the existence, nature and character of God and of what He is to us and does for us. The early Christians always faced the Sun in worship. All of these objects are sacraments. They are visible signs of the presence of God, the assurance of His love for us, and the agent through whom He imparts His life to us. It is God Who has made them what they are. They need no change of nature to make them witnesses. Our act of consecration does not change the substance of bread and wine. It declares that these are spiritual in nature and origin. As they are, they witness to the existence of the invisible God and transmit His life to us. Jesus said of bread, "This is my body." It is spiritual in substance. When we eat it we feed upon God. The wine is His blood as the mother's milk is her blood. The Church offers them as spiritual sacrifices. Her sacramental worship makes us one with God. He dwells in us and we in Him.

In Christian worship there are four acts:

1. An act of faith in God as Father, as Redeemer and as Sanctifier. He is all to us and does everything for us. We give Him all the praise because He does all the work. This is expressed in the Creed.

2. An act of love of God with all our heart, mind, soul and strength and our neighbor as ourself. This we express in the Law.

3. An act of hope, "By this food we shall be preserved in body and soul unto everlasting life." This we express in the Lord's Prayer.

4. An act of loyalty to God. We offer ourselves and all we possess to Him. Our body, soul and all our wealth are His. This we confess with joyous thanksgiving.

The purpose of this worship is to give us peace with God, good-will to men, and a living hope of the life of the world to come. It will accomplish this if it is both intelligent and sincere.

1. We must prepare ourselves. Our body must be washed in pure water to make it clean without. It must be washed by fasting to make it clean within. Our soul must be purified from doubt, fear and hate. "We must be in charity with all men." We must present our best selves in body and soul to God. It is the highest act of our life. At our best we still are not worthy to come to His table. Still, we must be clothed in humility. His table is still to us a mercy seat.

2. We must eat and drink of the offering we bring. Eating and drinking must always be part of real worship. This agrees with the teaching of Moses and Jesus and with the almost universal usage of mankind. We must bring a visible offering out of our possession. It must be the best we have, that which is most necessary to our existence. As bread of wheat and wine of grape are the highest and most nutritious of all foods, Jesus chose them in His worship. They impart strength to us. We must eat the bread as "the Lord's body broken for us." The wine must be to us "the blood of Christ shed for us." They are spiritual in nature, origin and substance. Through them God gives us of His own life. We must believe that we are par-

taking of the flesh and blood of the Universal Spirit Who is the life of the whole universe.

3. We must give thanks for the sacrifice God is making for us. He is shedding His blood that we may live. We are brought into right relations with him and our fellow-men. We know that this food is that bread which if a man eat he shall live forever. It is an occassion for inexpressible gratitude to God. It reminds us not only that Jesus died for us on Calvary, but assures us that He is shedding His blood for us now.

We have come into full consciousness of God as Father, Redeemer and Sanctifier, and all men as our brethren. We know the only true God and Jesus Christ whom he has sent. Very naturally spontaneously we give thanks to God for all we are and have. We ask Him for all we need and the peace of God that passeth understanding fills our heart and mind. We have worshipped with sincerity and intelligence. We are one with Christ our natural environment, one with men our social environment and filled with hope of the life of the world to come. "Our fellowship is with the Father and with His Son Jesus Christ and our joy is full."

OCCASIONS FOR WORSHIP

We do not need to seek occasions for worship. There are certain events that come in our experience that naturally call forth expressions of gratitude and praise. The events create occasions. These events are of three kinds: personal, natural and social.

Our worship interprets these events to us and so keeps us at peace with ourselves, with the world and with society.

PERSONAL EVENTS

These are the events in our personal experience as we live our seventy years. In these years there are four distinct periods: childhood, youth, manhood and age. Childhood begins at birth, youth at puberty, about the age of twelve, manhood at about twenty-one and age at about fifty. These events may be occasions of joy or sadness. If we know what they mean and prepare for them they are always occasions of joy. If we are ignorant of their meaning and make no preparations they will be occasions of sorrow. If we recognize God's hand in them, they are occasions of praise; if we do not, they are only times for congratulation. The Church knows what they mean. She recognizes God's presence in them. To her they are all, times of joyful, spontaneous thanksgiving.

BAPTISM

God gives the child. In it we see ourselves reproduced in a new body. We are glad. We must worship. We name the child. Its name must designate its origin, nature and destiny. We must name it not only after its earthly father but its father in heaven. It is not a devil, not an animal,

or a machine. It is a living soul. It is a child of God. It can grow into both the character and personality of Jesus. We are glad to call it by His name, christen it, because it possesses His heredity and can come to His destiny. Surely such an event is an occasion of thanskgiving to God. He created it in His own image, His child, an heir of heaven. We accept the gift with joy and adopt it into His family, the Church, that it may not lose its inheritance. Now it is only a living soul. But our faith sees in it the lifegiving spirit it is to be. Now it belongs to the soul world, this world of sense, the world of water. We baptize it in the water. In it it dies. We lift it out of water into the world of spirit, Father, Son and Holy Ghost. It will belong to that world when it grows to perfect manhood. It is an heir of heaven.

CONFIRMATION

The child has reached the age when youth begins. He has a new birth and becomes a spirit. The instinctive life of the animal is passing. Now he can know, love, choose. The time for the formation of character has come. He is outgrowing the personal rule of his father on earth. He must recognize the authority of his Father in heaven. He is outgrowing the narrow bounds of his family. He must enter into the wider relations of the Church, the family of God on earth. Thus far his conduct has been regulated by the personal rule of his parents. But now have come new desires for children, for

friends, for God. He must regulate these desires by a rule of life. He must know how to live, make a living, a home, secure the friendship of his fellowmen and the fellowship of God.

There are four ways of life open to him: savage, barbarian, civilized and christian. He may be cruel, indifferent, just or charitable. The Christian way is the way of charity. If he chooses that, the event will be an occasion of great joy. It is the way of everlasting life.

If his fellows are by nature devils, his relation to them must be one of hate and war. If they are only animals, he will herd as do the beasts of the field, indifferent to their pleasure or pain. If they are citizens of this world only, his relation to them will be just. If they are his brothers of the one household of God and heirs of heaven, his relation will be one of love. This last is the Christian conception. The Church is a fellowship, the event is an occasion of pure delight.

If the Controlling Power in his natural environment is cruel, he must be cruel to be in harmony with that environment, at peace with his God. If that Power is arbitrary Will, he will be indifferent to it, for only so can he please his God. If that Power be an Almighty Force, he will be just, for his God is just and he must be as his God or he will have no peace.

If that Power be a loving Spirit, his Father in heaven, then he must be loving or he cannot be in harmony with his natural environment. This last is the Christian conception. His social and natural environment are controlled by that love

that never faileth. If he chooses this fellowship with his God and his fellows, the event is one of inexpressible thanksgiving, for this is the way of eternal peace. It is joy to know not only that God is Father and men are brothers, but that the boy chooses to come in the relations of love with them. His confirmation is an occasion for worship, instinctive and spontaneous.

MARRIAGE

The boy has grown to be a man, the girl to be a woman. Neither is a complete person. "Male and female created he them." To complete their personality, they must unite as one person, one flesh. This union may be instinctive like the beast. It may be only to gratify lust. It may be a civil contract that can be dissolved at the pleasure of either. It may be the life union in love of one man with one woman for the purpose of begetting and training children of the character of Jesus. This least way is the Christian way. It is God's way. "They two are one flesh and what God has joined no man can separate." If they choose this way the event is an occasion of great gladness and thanksgiving and worship is spontaneous and refreshing.

ORDINATION

Age comes. The period of reproduction is past. The work is done. The children are grown and

established in homes of their own. Bodily vigor has departed, the man is no longer equal to burdensome toil. He has grown wise with the experience of years. He is able to teach and advise others. The year of jubilee, of freedom, is come. That is it may be a year of jubilee and a true rejoicing over the rewards of years of work.

We may kill the aged as do the savages, to relieve us and them from a useless burden. We may treat them with indifference as do the animals and barbarians and let them starve. We may permit them to enjoy the rewards of their own labor, as do civilized communities and take care of themselves as best they may.

We may elevate them to a holy order, that they may spend the rest of life in good works. "Old men for counsel and young men for action." We can make them teachers and rulers in the community. They only are fit to teach, administer, and rule, for they only have learned how in the experience of actual life. So we relieve them from burdensome toil and still permit them to be of service to the community and their age will be the best period of their life.

This last is the Christian way. We make them Elders in the Church and so make the beginning of age a real jubilee. If we enter this holy order of service as a bride adorned for her husband, we shall find it an occasion of spontaneous worship.

ABSOLUTION

There are three experiences unlike these that are not essential to our life of seventy years, but now they are universal. They are sorrow of mind, pain of body, and the dissolution of the body. They are all the result of sin, disobedience to God.

We may look upon them as natural, the inevitable experiences of mortal existence, from which there is no permanent relief.

We may see God's hand in them and thus be filled with hope of permanent relief. It is God who sends the sorrow, the pain and the death. But He also sends forgiveness of sin, relief from sickness and the resurrection from the dead. So Jesus met all these experiences. In sorrow of mind because of the sin of man, He said, "Father, forgive them." In pain of body He said, "Father, Thy will be done." In death He said, "Father, into Thy hands I commend my spirit." If we accept these experiences in this spirit of love and trust, they will all be occasions for prayer and thanksgiving. They are part of the Father's discipline to perfect us in personality and character. This is the Christian way. "It is for chastening that ye endure suffering and death. God dealeth with you as with sons."

Thus the whole life of the Christian from birth to death is an experience of joy. "He perpetually rejoices in the Lord. He prays without ceasing. In everything he gives thanks, for this is God's will concerning him."

NATURAL EVENTS

These have to do with our making a living and so are important. If we interpret them aright and prepare for them, they are also occasion for universal joy. God does not give us our food day by day, but year by year. In the year there are four seasons, Winter, Spring, Summer and Autumn. They come with unfailing regularity. The earth is orderly in her movement, she is controlled by a power outside herself. Noah discovered this and saw that Power reflected in the rainbow. He called the Power, God. Then he knew that seedtime and harvest do not come by chance. We can depend upon their return with absolute certainty. So his anxiety for food was removed. Winter would give place to Spring, Spring to Summer and Summer to Autumn and each year would reward his prudent, patient industry with food sufficient for all his needs. Trusting in the Lord he saw reflected in the rainbow, he became a farmer. He knew and we know that that Power reflected in the rainbow is Sunlight.

He watched for the return of the Sun in midwinter, for the sprouting of his grain in Spring, for the earing of that grain in the summer and the ripening in the Autumn. It was all caused by the Power reflected in the rainbow, the Lord, and these four events became occasions of religious joy and festivity. These are almost universal. The Spring or planting festival and the Autumn or harvest festival are older and more universal than the others. They are more manifestly the work of Solar Light

than the Winter and Summer events. But all are so absolutely essential to life on earth that they have always been occasions for religious festivals, wherever men have tilled the soil. At first they were purely solar festivals, because the Sun was looked upon as the sole course of them. The calendar of the Solar year was arranged that all men might celebrate the events upon the same day. These Solar festivals became the strongest bonds of social unity, and civilized society began. The reign of the law of justice is possible only as men recognize the absolute Lordship of the Sun, and arrange their government in obedience to his rule. A Solar calendar is the essential feature of any permanent orderly social life on earth. Wherever it has been observed and adopted, society has prospered.

Men have not agreed as to the day when the Solar year begins. Our secular year begins January 1st and our Christian year on December 25th. Moses began his year in the Spring. But a Solar calendar is the one essential feature of orderly life among men. To walk and work with the Sun is to walk and work with God.

Along with these beginnings of the four seasons, were Lunar festivals, coming with the New Moon, festivals of the month and week. These are older than the Solar festivals. But when men discovered that the movements of the Moon were also controlled by the Sun, these became part of the Solar calendar and the Sun was made the only God. The first day of the week was called Sun Day. This New calendar made the whole year a time of religious joy.

The Church did not create these festivals. She found them, adopted them and gave them a new significence. With her they are Christmas, Easter, Whit Sunday and All Saints Day. These are the old Solar festivals to which has been added an historical significance. Unfortunately we have lost their old time meaning as Solar festivals and our celebration of them is artificial and labored, not spontaneous and refreshing.

But as festivals in honor of the Sun who is God's King and Lord of our world, they are still as always, occasions for universal thanksgiving. If they were intelligently observed by all men, they would unify the race. They would bring all back to God, to Nature.

SOCIAL EVENTS

When Moses saw God in the burning bush, he learned that the Sun is not the source of Light. It is only God's agent to give light to the earth. God is a Universal Spirit. "The I Am. The Self Existent, the Eternal." It was the knowledge and power of this God he brought to his people. By that power he delivered them from Egypt. This God appeared to them as a cloud by day and fire by night. They heard His voice in the thunder and saw Him in the lightning. Above the altar and mercy seat in their Tent of Meeting He appeared as a Sun, pure, white light. In the outer court they saw Him in the seven colored rays of light. His Law of Justice tempered with mercy was given at Sinai. His promise was that Israel

should become a universal Nation and last until He Himself appeared as a man to be their king. Then would begin the reign of universal peace.

Then to these Solar festivals He gave new meaning by associating them with events in the life of the nation. The Spring festival in honor of the Sun became the Passover in honor of the God of the Sun and of Israel. It was He, through His servant Moses who had delivered the nation from darkness and bondage. He was the same God who, through His servant the Sun, caused the wheat to grow and ripen. The earing festival was associated with the giving of the Law by the same God who caused the wheat to ear. It was called the Feast of First Fruits. The Autumn festival retained much of its old significance. The Mid-winter festival came later. It was not in the Mosaic calendar. In these festivals the unity of Israel was to be preserved through all time.

After Jesus was born, lived, died, rose, ascended, sent the Holy Ghost and promised to return and gather all His people into the garner of the New Jerusalem, these four solar festivals received added interest. If before they had been occasions for thanksgiving to God for all the blessings of this life, now they became occasions for thanksgiving for the redemption of the race from sorrow, toil, sin and death. In them was also the hope of the resurrection.

It was no accident that Jesus was born at the Winter solstice, rose at the Vernal equinox, sent the Spirit at the Summer solstice and promised to return at the Autumn of the world to gather the

harvest of saints from the earth. Then these four great festivals were held in honor of the God of the Sun and of Jesus, who through the one gives us the power of an endless life and through the other the knowledge of that power.

The Sun still remains God's absolute Lord of the earth and of man. Jesus is God's interpreter of God to men and the revelation of God's purpose for man. With Jesus begins a new social order in the earth. But Light is the creator of the new order as it was of the old. Christmas is not only the beginning of a new year, it is also the birthday of Jesus and the beginning of a new era for the world. Easter is not only the time of the resurrection of the seed from the soil and the hope of a harvest, it is also the time of the resurrection of Jesus from the dead and the hope of the resurrection of all men. Whit Sunday is not only the time when a new power comes upon the uplifted grain to begin the formation of a new body for the seed and the assurance of the harvest, it is also the time when Jesus ascended and sent the Holy Ghost upon men to begin the formation of a new race of immortals in the earth and the assurrance that such a race shall fill the world.

Thanksgiving is not only the harvest time of grain and fruits, and the fruition of our faith in the God of the harvest, it is also the promised time when the saints shall be gathered out of the earth into the new Jerusalem, to make ready as a bride for the advent of the bridegroom and the marriage Supper of the Lamb.

Our God is the author of it all. He is in the Sun-

light, in the grain, in Jesus, in each man. He causes the day and the night, the seedtime and harvest. He causes the grain and the fruit to grow and ripen. He is the Father of Jesus. He is the Creator of the new era for our world. He is the resurrection and the life. He is over all, through and in us all. To God be all the glory, for His is all the work.

Each Solar year prophesies of the new era when sin, toil, sorrow and death shall be no more. Each harvest foretells the final harvest of the Sons of God.

This new Christian Calendar makes each year a year of holy joy and eternal hope. Day unto day uttereth speech. Night unto night showeth knowledge of God and His marvellous purpose for man and his world. Sunday is the Lord's day. The year is not only for the growth of grain by the power of Light, but for our growth in character and personality by the same power. We walk and work in God by His power, for His glory. Our whole life is a song of thanksgiving to God, because our personal, natural and social life has its unity in God. Our worship is instinctive, spontaneous, refreshing and infinitely blessed. It is the natural expression of our whole personality.

CHAPTER IX

CHRISTIAN WORK

In worship we receive power from God with gratitude. In work we expend it with obedience to do His work. We go forth from worship to work with courage because we know the power is equal to the task. We come back from work to worship with joy because our work is successful and our reward sufficient. We always find that as our day is so is our strength. God fits the burden to the back. Sincere, intelligent work is as unconscious, spontaneous, natural and delightful as worship. In it there is no care, no labor, because it is the natural expression of ourselves. We work as the birds and the lillies work, without toil or conscious effort. It is easy and great is the reward. It is God's work. It is exactly what He is doing always. We get the same reward He gives Himself.

As we have seen, the work of God is to create, redeem and sanctify, that is, to beget and bring up children. This ability and power He gives to every creature. He created man in His own image, and fashioned him in His own likeness. He asks us to do the same. We call the work reproduction. As the worship of man is Nutrition, the work of man is Reproduction. That is all God demands of Himself and all He demands of any creature.

Man must do the work of God in his sphere as God does in His. Man must create, redeem and sanctify his child as God does His. This God does demand. Why should He not? If any creature will do this, he will live. If he fails to do it, like the barren fig tree, he withers. He ceases to be. His talent, unimproved, is taken from him and given to another.

What work could be more divine? In reproduction we are creating. We are continuing our personal existence in a new body. A man grows into a family, tribe, a race. The race is still only his body enlarged. Adam was once only one man. Now he is a race. Abraham was only an individual. Now he is a multitude. Mohammed, Buddha, Confucius, Jesus were once only single persons, now they are vast organisms that are still called by their name. All this has come to pass in this orderly process of generation or creation. It is an everlasting process of birth, growth and ripening. Abraham, in order to become a great nation, begat Isaac, Isaac begat Jacob, and so the tribe grew. Jesus, in order to become a universal kingdom, begat the twelve apostles, they begat children, disciples of Jesus. So the Church grew to its present proportions. It must go on enlarging by the same process until it fills the earth. It is Jesus creating a new race.

At the beginning it is written, "God created man in His own image, male and female created He them. And God blessed them and said, Be fruitful and multiply and replenish the earth and subdue it and have dominion over every living thing that

moveth in the earth." This was man's work—Reproduction. To do that work, God gives the power. "Behold, I have given you every herb bearing seed and every tree in which is the fruit of a tree yielding seed. To you it shall be for meat." This is Nutrition. The power was always sufficient for the work.

To Noah was given the same work and the power to do it. "Be fruitful and multiply and fill the earth." The flesh of beast as well as the herb was to be his food.

Jesus gave the same work to His disciples. "Go and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Ghost, teaching them to observe whatsoever I have commanded you." This was their work, Reproduction. As He said, "I have ordained you that you should go and bring forth fruit, and your fruit should remain." The power to do this work is in His words and sacraments. "Baptize and teach." He gave them His own flesh and blood as their food in His sacrament. He gave them His own spirit in His words. Beside these, He said, "Tarry at Jerusalem until ye receive power from on high." Here again the power was more than sufficient for the task.

This then is the whole work of man. When he has accomplished it, his work is done. His children are his reward and his only reward. They are the richest reward that can be given, the only reward that can in anyway repay him for his work. Money, fame, power, learning, nothing else is any adequate compensation for a life of work. But children are

a full reward. In them are money, fame, power, everything that we can desire.

In them is something better than wealth. In them our name is perpetuated to the end of time. In them we may become great and powerful in the earth. Instinctively, parents sacrifice every other possession for their children. Jacob said, "If I am bereaved of my children I am bereaved." The most gracious promise of Moses was, "Thou shalt see thy son, and thy son's son and peace upon Israel." In Israel, the highest honor for woman was Motherhood. Perpetual virginity, barrenness, was her greatest misfortune. Joseph esteemed that he had reached the limit of earthly bliss when he held his own grandchildren "upon his knees." The wise man asks, "What reward hath a man for all his labor which he taketh under the Sun?" His answer is, not pleasure, not wealth, not wisdom, not fame, nor power, not righteousness-but children. When he sees his sons and daughters then he may know that God is pleased with him. "He may go his way, eat his bread with joy, drink his wine with a merry heart and live joyfully with the wife he loves, all the days of his short life."

So, St. Paul says of his converts, "Ye are my reward and I live if ye stand fast in the Lord."

This accords with all human experience. Confucius taught that "posterity" was man's highest reward. The Chinese people have endured all these centuries because they have placed children above learning or wealth.

Food hunger and the hunger for children go together as the one persistent motive to action in

the race. They are only the expression of hunger for existence. In children and by food only can we live this mortal life. So the home and the farm will remain man's most valuable possession, the home as the organ of social reproduction and the farm as the organ of social nutrition. The common people will endure almost any sort of government with patience. If we tear down their temples and halls of justice they can rebuild them. But when rude hands are laid upon their household gods, their children and food supply, their deep elemental passions are aroused. "They become fierce as ten furies and terrible as hell." With these go existence itself. To fight for them is to fight for life.

Man's work of reproduction is different from that of the beast for man has both a physical and spiritual life. With him it is two-fold. He must beget and bring up children. He must give his child both his person and his character. A powerful personality is a great achievement but the quality of that personality is of higher value than the power. In marriage he gives his child his personality. In baptism he can give it his character. His work is done when he can leave behind him someone like himself in person and character.

This is the way of salvation of soul and body because it is the way of eternal life. It is the only way of eternal life. If a man will not marry and will not be baptized, he will remain only an individual. If he will reproduce himself, he will have the life of the family and race.

Jesus said, "Except a kernel of wheat fall into

the ground and die it abideth alone. If it die it bringeth forth much fruit." In reproduction, the individual dies as an individual and rises as a family. He loses his individual self and becomes a multitude. Thus his earthly existence goes on for a thousand generations.

The work of a christian is to reproduce himself as a christian. He must beget and nurture a child of the character of Jesus. It is his work to make disciples of Jesus. For this work marriage is not always essential. Jesus and St. Paul did not marry, yet had they many children. In them was fulfilled the words of the prophet, "The barren hath more children than she which hath a husband." If a man has no call to marriage because he is called to this higher work of the ministry of the Word, let him do his work by baptizing and teaching. He can beget and nurture disciples of Jesus and great will be his reward, even if he does not take upon himself the care of a household. In either case, his work is done only as he begets and nurtures men of the character of Jesus. We can bring up our own children in the nurture and admonition of the Lord or we can do the same with the children of others. When we see those whom we have begotten stand forth full grown men and women, exhibiting the character of faith, hope and charity, we may know that our work of life is done and may depart in peace. Our reward in this life and in the life to come is certain.

This is most beautifully illustrated in the work of Jesus. He had begotten and trained twelve sons of his spirit. His joy is full as He sits with

them at His table for the last time. "With desire have I desired to eat this supper with you before I suffer. Ye are my friends, I have told you everything that is in my heart." In them He saw Himself. Their mind was His mind, their purpose His purpose. They were one body and that was Jesus. He could commit all He held sacred to them because they cared for it as much as He did. They were His children. In them were His faith, His hope, His love. He was exultant. "I have finished the work thou didst give me to do," He says to the Father. I have reproduced myself. "Now I come back to thee." Nothing could be more satisfying as a reward for His life of sacrifice. Beside these friends, he had nothing in this world. In them was His reward, because in them He saw the seed of the universal kingdom of charity which He came to organize in the earth. In them His spirit would remain and work in the earth till He came again in person to finish the work He had begun.

In this work of reproduction, the home becomes all important and its organization is of first moment. It is organized by marriage. Marriage is not the instructive mating of two beasts to fulfill their desire for reproduction. It is not the union of two people to gratify lust, ambition or greed. It is the voluntary life union of one man and one woman in love that they may beget and bring children up in the nurture and admonition of the Lord. They are one in body, one in affection, one in purpose. Each loves the other as himself. The husband is the head of the home. He organizes it.

It is his creation, his world. He is to it what the Sun is to his world. God has appointed and annointed him to do for it what he does for his universe. In the home the husband is supreme. He marries his wife. He brings the child into being. He must feed, clothe, shelter and educate him. He must be a god to him until he has grown to manhood and his character is formed. This is his work and his only work. He must do it. No one can do it for him. He only has the authority and opportunity. If he fails, the work will not be done. He may employ teachers and other helpers, but in no case can he shift this work upon them. He must be prophet, priest and king in his own home. As he has brought the child into existence, for his own as well as for the child's sake, he must see that existence for the child is a blessing and not a curse.

Obedience to him as lord over his family is obedience to God. He preserves the unity and continuity of the family. If he fails to command or they to obey, the unity of the family is dissolved and the family dies out in a few generations. "Honor thy father and thy mother that thy days may be long in the earth." This is the only way one's days can be prolonged in the earth beyond our seventy years.

The work of bringing up children is called education. It consists of four things:—

1. The child must be taught how to live. He must be established in a rule of life in obedience to which he may live in health and peace all his days. This is the first essential in his education. Without health of body and peace of mind, life is a curse.

2. He must be given an occupation in which, by patient, honest industry, he can make a living for himself and his household. This is only less essential than his rule of life. Every man must make his own living if he is to do his own work. He may beg or steal or work. These are the only ways of getting food. If he is to be his own man, a free man, he must make his living by his own work. The man from whom we get our food is our master.

3. He must be taught how to worship. This is absolutely essential. In no other way can he be kept at peace with God in charity with men and in hope of the resurrection.

4. He must be taught how to order his home and perform his work of reproduction. If he is left like the beast to do this work instinctively, it will be done as the beasts do it and will fail as often as it succeeds. It is the whole work of his life and his success or failure depends upon how it is done. If he fails in it, no matter what other good may come to him, his existence as a person ends. Ignorance in regard to this means misery and death.

The man who is wise in his Rule of Life, his Occupation, his Worship and his Work of Home building, is wise unto eternal life. His house is built upon the eternal Rock, and will stand forever.

For this education the parents have all the years of his childhood and youth. They have ample opportunity. This and this alone is their work of life. They must tell the child what to do at the proper time and how to do it correctly. They must, by precept and example, see that he does it. Then

their reward is sure. God will give them the highest reward. His best gifts to men are obedient, loving, healthy children of the character of Jesus. In them and their seed the parents may live on in the earth until the Lord comes in His glory to give them a crown of everlasting life.

CHAPTER X

RULE OF LIFE

We have observed that the Earth and every creature in the earth comes into being, continues in being and completes its being according to one unchanging Law. It is the orderly process of birth, growth, and ripening. In obedience to this Law, the creature goes on enlarging and improving until perfection is attained. In the knowledge of this law we can plan our life from childhood to manhood, from one generation to another, from one sphere of existence to another, with mathematical accuracy. The process is unending. The power by which the process is carried on is unlimited. There is all space and time in which to enlarge and improve.

Our development need not be a chance operation. We can see the end from the beginning just as we can see manhood in boyhood. Jesus said, "Abraham rejoiced to see my day and he saw it and was glad." This was the source of his confidence and

success. We may see the Day of the Lord, the age of immortals, and be glad. We may plan our life as Abraham and St. Paul did, so that we may be certain to attain that age. We know it is ours by heredity, for Christ, the Living One, is our heredity. Our environment is the Power that is to develop that heredity. We know it is sufficient for Christ is our environment. Our Rule of Life must be the formulation of the everlasting Law of our development.

It is what Jesus calls the Way of Life. In it there is no death, for Jesus says, "I am the way, the truth and the life. He that believeth in me shall never walk in darkness but shall have the light of life. I will raise him up on the last day."

At our Confirmation, when we adopt this Rule of Life as our own, we are taught this prayer,— "O Almighty Lord and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern both our hearts and bodies, in the ways of thy laws and in the works of Thy commandments, that through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through Jesus Christ our Lord. Amen."

God's laws and commandments constitute the Rule of Life. In obedience to them, we shall be preserved in body and soul unto the life of the world to come.

This Rule of Life assumes that man is now a "living soul like Adam, but can become a life-giving spirit like Jesus." He has two lives, the one in this terrestial body of flesh, the other in a celestial body of spirit. With the terrestial body he is born.

The celestial body he attains in the resurrection. The terrestial body is for his life on earth. To bring it to perfection it must be kept in fullness of health. The celestial body is for his life in heaven. To attain it the spirit must be kept pure and holy. In health and holiness his life may go on forever. The problem is to keep his body in health and his spirit holy. The Rule of Life is the solution of the problem. In obedience to it, he will so live in this world that naturally and unconsciously he will rise to the world to come.

St. Paul had it in mind when he said: "The grace of God hath appeared, bringing salvation unto all men, to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present age, looking for that blessed hope, the appearing of our great God and Saviour Jesus Christ."

That conception of human life is perfect. We must give up our atheism and our love of this world. We must live a sober, righteous and godly life, in hope of the second advent of Jesus, the resurrection of the dead and the life of the world to come. We must have faith in God. We must live a life of love. We must live a sober life or our health will suffer. We must be righteous or we shall have no social peace. We must be godly or we shall be anxious and fearful. We must be simple, orderly, natural and we shall be hopeful. We must avoid luxury, dissipation, lawlessness, injustice and unbelief. If we become artificial and self conscious, our life will be spoiled. If we would walk in the strait and narrow path of life, we must avoid ex-

tremes and love God with all our heart, soul, mind and strength. This is the only path of life. It is the way of holiness. In it we are as certain to attain the character and power of Jesus as a boy, to grow into manhood.

The Rule of Life is the Law of Nature. It is God's laws and commandments arranged in the order of the year. It is the Christian calendar. It covers all our days and each day. With it as our guide, we are never in doubt as to what we ought to do and how to do it. It covers each personal experience. In infancy it tells us what course of life to choose. When we eat and drink, it tells us what our food is and how to make eating and drinking an act of Communion with God. When we desire to reproduce ourselves in body, it tells us how to marry and order a home. If we choose the higher way of service and seek only children of our spirit, it tells us how to baptize and teach and order the church.

When we experience disease of body, anxiety of mind or face death, it tells us how to make these experiences occasions of thanksgiving, helpful to our development of great personality.

In Baptism it sets our feet in this path of life. In Confirmation we choose it for ourselves. In Holy Communion we walk in it. In Marriage and Ordination we do our work of reproduction. In Absolution we are restored to that way if we have strayed from it, by lust or sin. In death we are sustained by the promise of the resurrection and the life of the world to come. It fully embraces all the events of our earthly career.

It is a year with God. It begins and ends each day with prayer. It makes each meal an act of worship, a family Eucharist. It divides each week into days for worship and deeds of charity and days of work and acts of justice. Each season begins with its appropriate festival of thanksgiving to the God of the harvest, so that Winter, Spring, Summer and Autumn may be times of working and rejoicing with God. It embraces all the events in our social world, the history of the Church. In it we celebrate the birth, circumcision, death, resurrection and ascension of Jesus. In it we celebrate the descent of the Holy Ghost into the race with His sanctifying power. We rejoice in the promise of the second advent of Jesus and the victory of faith in the Autumn on All Saints Day.

So every event in our personal, natural and social life is made to be an occasion of joyous praise and a blessing to us in body and soul. Each event in the life of Jesus is made to harmonize with the events of our life and the movement of the world. The natural events are made to testify to the truth of the historical and thus make all our personal experiences occasions of thanksgiving.

They fit into each other, because we recognize only one and the same God in them all. The Power we know as the God of our harvest, is the same God Who wrought in Jesus and is working in us both to will and to do. That Power is Light. The visible source of light is the Sun. He it is who makes our year and our Rule of life. Obedience to him while we live this mortal life is obedience to

God, just as obedience to parents is obedience to God while we are children.

The recognition of this overlorship of the Sun unifies our life. It keeps us one with the God of the world, the God of the race and the Father of Jesus. He is the only God. He ripens our grain. He is the life of the race. He is the power of the resurrection. Beside Him there is no God. Our Rule of Life is to walk and work with the Sun day by day, year by year, generation by generation, until we outgrow the Sun. "Then the Sun shall be no more our Light." We shall receive Light from his God and ours and "shall shine as the stars" in the glory of the Father of all.

In this mortal life we must not forget that the Sun is our Light by day and night. If we do, we shall certainly walk in darkness and be without God. With the great and glorious Sun as God's King of the race, we can live in health and peace and plenty all our days, do our work of reproduction and ever be in hope of the resurrection.

If we were only animals we should perform our functions of nutrition and reproduction instinctively. Because we are human, we may regulate our natural instincts and aspirations by intelligence and be certain of the highest results. The human problem is, to live our seventy years in health, peace and plenty, do our work of reproduction in such a way as to have a living hope of the world to come. If we could leave this hope out of the problem, our rule of life would be very much more simple. We can easily see the end of seventy years. We know exactly what experiences each child will

have and what provision must be made for them that they may be occasions for thanksgiving. In childhood life goes on as it does in other animals. The only desire of the child is to live, and food satisfies that desire and keeps him contented. At the age of twelve or thereabouts, a new desire is awakened, the desire for reproduction. We know what it means. It can be satisfied only by marriage and children. At twenty-one or thereabout both boy and girl will mature and as man and woman will marry. They must have a house and a living. Provision must be made for these while they are growing up. For the next thirty years or more they will be fully occupied in begetting and bringing up children. By that time the vigor of body will have been exhausted. Proivsion must be made for this change so that, relieved from burdensome toil and anxiety about a living, they may pass the rest of their years without care and enjoy the rewards of their years of work in their children.

It is easy to plan for such a life. To live in its fullness we must have a healthy body, a home of love, an occupation in which we can make a living by honest industry, a just character and a contented mind. Every man has a right to his own person, his home, his property, his reputation and his religion. He must know and maintain his rights. He must know and perform his duties. He must be prudent, just, temperate and patient. He must get, use and enjoy all the good things of this world with moderation and thanksgiving. He must be content with his person, his world and what his world can give.

He must be temperate in his meats and drinks and

in the enjoyment of all the pleasures of his senses, but he will not fast from any of them. He will deny himself none of them, for they are his life. This is the life of the senses.

He will be true and just in all his dealings for this is a world of justice. He will love his neighbor as himself. He will give to others what they give to him, an eye for an eye. He will not sacrifice for them. He will not love his enemies. He is just, not generous. He will maintain his own rights and will not trespass upon the rights of others. To give up his wealth to others with no hope or reward would be folly, for his reward is here and now. If he loses it or throws it away, it is lost forever. He cannot afford to be more than just.

He will be patient, not over elated in prosperity or depressed in adversity. He will endure all the experiences of this mortal life with cheeful resignation. But he will not pray for deliverance from them, because in him is no hope beyond this world. His worship is only giving of thanks for all the blessings of this life and prayer for patience. The natural events of the world appeal to him, but the historical events which make up the distinctive character of the Church's rule of life do not. He must be contented with personal and natural occasions for thanksgiving. He must leave Jesus and the resurrection out of his scheme of living.

But we cannot leave the hope of the resurrection out of our life. The spirit awakens and a new desire appears, a desire to live forever. Nothing can satisfy this desire but the hope of the resur-

rection. "I shall be satisfied when I awake in Thy likeness." The man can be satisfied with nothing short of this. Slowly or suddenly he becomes conscious of the fact that this world of his senses can never give him perfect peace. He will not be content until the hope of redemption from sin, toil, sorrow and death comes to him. Vainly he seeks satisfaction in pleasures, riches, power, glory and labor of this world. These are as apples of ashes to his taste. The more he has of them, the less satisfaction comes to him.

Then Jesus becomes the essential element of his rule of life, for it is His resurrection that has given him a living hope. Then the historical events of the Church color all his plans. The experiences of Jesus give new meaning to his own. He becomes a new man, lives in a new world because he is filled with a new hope. His rule of life becomes a new rule, because in obedience to it comes his redemption from mortality. He must plan his life so that it will extend beyond sight unto the world unseen.

That world is not of his senses but of his spirit. It appeals only to his faith. In it there is nothing to delight his senses, no colors, no harmonies, no odors, no savors, no anything that can appeal to his flesh. If he is to fit himself for it, he must die to this world. He must fast from everything that his senses desire. "The lust of the flesh, the lust of the eye, and the pride of this life are not of the Father, they are of this world." Fasting from them that his faith in the unseen and spiritual may develop is essential and natural. It becomes a

part of his new rule of life. It is the only way his faith can be developed. It is a sure way.

The world to come is a world of charity, as this is a world of justice. Its law is, Love your enemies as well as your friends. There we are more than just; we are generous. We receive that we may give. Sacrifice is the rule. If we are to fit ourselves for that world, we must sacrifice with no hope of present reward. We must give alms. So did Jesus. He sacrificed every earthly possession, even His blood for men who could give him only a cross to die upon. He was not of this world. If we are ever to come to that world of charity, almsgiving, sacrifice, must have a large place in our scheme of culture. We must lose our life for Christ's sake if we expect to gain it in life eternal.

The world to come is a hope, as this world is our possession. We obtain the good things of this world by our labor. But the world to come and all its riches come only by prayer. Here we labor to live, there we live to work. What we need is given as freely as the air and light are given now. We must learn to pray "Give me day by day my daily bread." Hope will die if we do not exercise our spirit in prayer. So prayer is an essential feature in this new rule of life that is to keep us in hope and to fit us for that world where all blessings come by prayer.

In the Christian Calendar there are days and seasons of fasting, almsgiving and prayer, so that this discipline may become a habit. Friday we fast as we remember the crucifixion of our Lord. Sunday we pray and give alms, do works of mercy,

as we call to mind the resurrection of our Lord. Before each great festival of prayer and almsgiving are seasons of fasting as days of preparation that the joy of our feast may be real and that we may have to give to those who need.

We live through the same old year only it has a new purpose. We do the same old duties but with a new spirit. We pass through the same old experiences but with a new hope and cause for thanksgiving. We are the same persons but with a new object in life and so we formulate this new Rule of Life.

The Christian's Calendar is for those who expect to live the simple, sober life of this world in hope of the general resurrection at the second advent of the Lord. It is not for those who purpose to live the ascetic life of celebacy, poverty and obedience such as Jesus and St. Paul lived. The rule for the ascetic life is very different. It is only for those who have a special call to it. The average man should be content with the simple life of chastity and sobriety. He should purpose to marry, beget and train up children in the nurture and admonition of the Lord. He must own and administer his own estate and be a citizen of this world who is preparing himself for that life of the world to come. He must plan to live his mortal life clear through to the end in health, peace and prosperity, do all his duties thoroughly, bear all his burdens bravely, enjoy all his pleasures heartily, raise up a new generation to whom he can commit what he has held most sacred and then pass to his rest of Paradise to await the resurrection and reward in the

life to come. As he goes on doing the common duties according to this new Calendar, his personality matures and his new character forms and ripens. Prudence widens out into faith, justice enlarges into charity, and patient endurance extends to eternal hope. He exhibits the character of Jesus, the character of faith, hope and charity.

This is the secret of it all. Keep the Sun always before your eyes as the visible Lord of all life, the Lord Christ in the sky. Keep Jesus always before your mind as the visible Lord of all truth, the Lord Christ in the Earth. "In them as in a glass you will see the glory of the Lord and be changed into the same image from glory to glory by the spirit that dwells in them and in you." Be content with the Sun as your Prophet, Priest and King of Life. Be content with Jesus as your Prophet, Priest and King of Truth. The one is the Mediator through whom comes all life, the other the Mediator through whom comes all Truth. Faith in them is faith in God. Love of them is love of God. Hope in them is hope in God. Obey the one and believe the other and "your path will be a shining light that shineth more and more unto the perfect day."

CHAPTER XI

CHRISTIAN SOCIETY

If we would know what a seed of wheat is, we must observe it as an individual and as it appears in the blade, the ear and the full corn in the ear. In these it reveals itself to us as very much more than it appears at first.

We can never know what a man is until we observe him, not only as an individual but as he appears in his family and race. In these he reveals his real nature and possibility. In them he realizes himself. They are he, enlarged and completed.

The social problem is: How can the man grow into a family and race and still preserve his unity of body and soul, still be one and the same person?

This is the work God gives to man. If he does preserve his unity of personality, he will grow into a nation that will fill the whole earth as naturally as he grows from boyhood to manhood.

Men create nations by force or deceit or bribery. But such nations cannot endure forever. They cannot become universal. They always limit the freedom of their citizens. God creates a nation as he creates a forest. It is born as one man. That man grows into a family, then into a tribe, then into a nation. It is still he. If its unity can be preserved, it will fill the earth and endure forever.

So Abraham solved the social problem when he begat Isaac.

The bond of unity in such a nation is blood, natural affection. If family love controls, the unity and continuity of the family and nation will be preserved. Men must love their family and nation more than themselves or they are not worthy of them. If they do not, discord will rise and the organism will be dissolved and cease to be. No force of arms, no religious fear, no bribe of money, no anything can save it from dissolution when affection ceases to control.

The permanent unity of society must be voluntary for affection cannot be forced. It must be based upon the recognition of a common origin, nature and work of all its members. They must look up to and obey one Father, be of one blood, one mind and of one purpose. There must be love of and absolute loyalty to each member as a brother and one purpose to preserve the unity and continuity of the family and nation. If this purpose controls, the nation will continue. If the unity is broken and the family or nation divides, unity can be restored only upon a return to this basis. What will keep the family one, will keep the nation or the race one. "Thou shalt love thy father with all thy heart, soul, mind and strength and thou shalt love thy brother as thyself." This and this alone is the universal law of society.

We call the nation our fatherland and the tie that binds it together patriotism. In this we observe that the Nation is only an enlarged family. At first the father's land covered only a few acres

and the tie that bound the family together was father love. As the family grew, the father's land extended over a wide tract and is called the Fatherland, and father love has become patriotism. If the Fatherland covers the whole earth and patriotism holds, the nation will still be one.

If the posterity of Abraham had been loyal to him as father and loyal to each other as brethren, in two thousand years they would have covered a hemisphere. Their peaceful conquest of the world would have been assured. For what can be done against a people who are content to live in simple health upon the fruits of the soil and go on multiplying like the stars? No weapon formed by the hand of man can resist their invasion. We need not fear the nation that comes against us with only well disciplined armies. It is a scourge no doubt, but only a passing scourge. Mark well the nation that goes forth to the universal conquest of the earth with well regulated families of peaceful industry. "The meek shall inherit the earth."

The Church is only a religious nation, the kingdom of God, instead of the kingdom of men. In it patriotism has enlarged to religion and love of the father of a family to the love of the Father of the race. The tie of unity is not blood, not justice, but spirit, charity, not earthly but heavenly love. It was upon this basis Jesus founded his Church. "Call no man father upon earth, for ye have one Father in heaven, and all ye are brethren." Here is an appeal not to family feeling but race feeling. The Father of the race, of the species, man, takes the place of the father of the individual as an object

of love. Jesus was the Son of Man, of the race. The father of the race was his Father. Loving obedience to the father of the race and love of all men as His children makes the Church to be a universal Nation. Its Fatherland is the whole earth. Its patriotism is the race affection. It is one family, the family of man. The Sun is its Father in heaven. The Earth is its mother. Light is its God, Who creates, preserves and perfects. The Solar Universe is its home, its fatherland. Jesus Christ, the Man, is its Father on Earth. Love of and loyalty to our Father in heaven and faith in our Father on earth makes and keeps the Church the Universal Nation.

A Nation so organized and administered must be one, for the rule of the Sun is one over all the earth. It must be holy, for the Sun's rule is perfect. It must be catholic, for the rule of the Sun over the earth is universal, absolute and minute. It must be apostolic by messengers sent forth from the Sun. It must be eternal as long as the Sun endures.

The race has only one God and Father of all, the Light; only one Lord, the Sun; one law, Charity; one hope, the Resurrection. It has only one work, to restore the race feeling, make all nations Christian and the world ready for the second advent of Jesus, the King.

The prophet foretold the genesis and nature of the universal kingdom when he said, "Unto us a child is born, to us a Son is given. The government shall be upon His shoulders. He shall be called the Wonderful, the Wise, the Almighty, the Father of an Age, the Prince of Peace. Of his Kingdom

there shall be no end." So it was that in the bustle of a lowly inn in Bethlehem of Judea, a child was born to a peasant girl. They called His name Jesus, Saviour, Redeemer. He grew to manhood in the seclusion of a carpenter's home in Nazareth. He was Wonderful in His work, Wise in His teaching, Almighty in power. He became the Father of the New Age, the Prince of Peace.

He begat and nurtured twelve sons whom he called Apostles. He bade them go forth and do what he had done. They went forth and begat sons and daughters by baptizing and teaching. Thus the Family of Jesus grew. He called it "My Church." It was His Body. In it were His mind, heart and will. The children of the Apostles begat and nurtured sons and daughters. They had no arms to conquer, no money to bribe mankind. They had only the Gospel of the Resurrection, the story of Jesus. With this weapon only, this sword of the Spirit, they went forth to the conquest of the race and created this New Age of Peace.

St. Peter describes the nature and work of the Church. "We are an elect race, a royal priest-hood, a holy nation, a people of God's peculiar possession, that we might show forth the excellencies of him who hath called us out of darkness into this marvellous light and made us the people of God."

AN ELECT RACE

The Church is of men selected out of the old race of Adam. A man does not become a member

by birth of his flesh but by the birth of his spirit. He is born as an animal, with all the senses, instincts and desires of an animal. This world of his senses satisfies him. Later on his spirit awakens and new instincts, aspirations and desires appear that this world cannot satisfy. Then by baptism and teaching he becomes conscious of the unseen world that does satisfy him. He decides to live the life of his spirit. He becomes a spiritual man. His world is controlled by spirits. His Nation is a spiritual Society, "The Body of Christ." He is a new man, one of a select race, the children of Jesus. This new race is the Church.

When Jesus asked His disciples, "Whom do men say that I the Son of Man am? They replied, Some say Elijah, some, one of the old prophets, others, John the Baptist risen from the dead." In this was no perception of the true nature of Jesus. No appearance of the spiritual mind. "But whom do ye say that I am? Peter answered, Thou art the Christ, the Son of the Living God." Here was the true knowledge. In them Jesus saw the spiritual mind. They could see the divine in the human, the spiritual in the material, God in Man. "Jesus said, Blessed art thou, Simon, flesh and blood hath not revealed this unto thee, but my Father in Heaven. And I say unto thee, Thou art a rock and on this rock I will build my Church."

It is said of the early Christians, "They did eat their meat with singleness of heart." They made no distinction between food for the body and food for the soul. To them body and soul were one, both spiritual in origin, nature and destiny. What

fed one, fed the other. Bread and wine always reminded them of Christ. They were spiritual food. When they were offered in worship, they were "spiritual sacrifices." To them God was Spirit. All forces were spiritual, all substances were spiritual. They lived in the fellowship of Spirit. The Holy Ghost was the only Power in Nature. In this fellowship they retained their unity of being for the individual, the Church and the World. With this new spiritual conception, they went forth to create the New Age of the Spirit.

The man of the flesh, whose God was Almighty Force, whose law was justice and whose inspiration was ambition had made the old age. The man of the Spirit, whose God was Spirit, intelligent Love, whose law was charity and whose motive was hope, was to make the new age. The old age was passing, the new age of charity was at hand. The kings of men were to be dethroned and God's King was to come to His own. All peoples were to submit to Him and the elect race of Jesus were to fill the earth.

A ROYAL PRIEST-HOOD

The Church is a nation of kings and priests. The king is the independent free man. He is subject only to his Father in Heaven. He knows his rights and maintains them. He knows his duties and does them, not because he must, but because he wills. He is a Son in his Father's house. He calls no man father on earth. He knows, loves and obeys his Father in heaven. He asks

no man to make a living for him. He can make his own living and help others who are weak. He calls no man master or teacher, on earth. Jesus Christ is his Master and Teacher. He is a king and belongs to a nation of kings.

The priest is the man who worships his God for himself. He has no need for any man to stand between him and his God, to worship for him. The Sun is his great High Priest in heaven. He is not only wise, he can make others wise. He himself is a priest on earth.

In the Church each member rules himself, makes his own living and worships God for himself. It is a nation of kings, masters, teachers. The officers of the Church are set to assist, to help each member to do all these things for himself. They do not rule. They judge, teach, advise. In the Church there is perfect freedom. Her doors are open on every side. No man is compelled to stay in her fellowship or to enter it. All are free, all are brotherly, all are equal in duty, opportunity and privilege.

The ruler of this world says, "Fall down and worship me and I will give you all." You cannot govern yourself, make me king, be my subject and I will rule you. You cannot make your own living. Let me be your master, be my servant, I will make your living for you. You cannot worship God. Make me your priest. Be my slave. I will worship for you." So arise these tyrannies of man—political, industrial and religious, which we call the kingdoms of this world. In them men have no liberty, no real joy.

The joy of life consists in doing these duties for ourselves. If that joy is taken from us, we become slaves of fear; fear of men, fear of poverty, of God, of the powers of Nature, of death and of hell. Then life ceases to have any real zest. It is not worth living.

The message of the Church is, "You do not know how to rule your own life. Let me show you how. Then you can be independent and free, a king, for your Great King, the Sun, is in the sky.

You do not know how to make a living, order your home, rear your children. I will tell you how. Then you can do all these things yourself, call no man master, for the Lord you see in heaven is your Master.

You do not know how to worship. Let me show you how. Then you can be your own priest, be slave to no man. You see and know your Great High Priest above, Who is always sacrificing Himself for you."

The Church assumes that each man can and ought to perform his own duties of nutrition and reproduction. It is her business to give him the knowledge of and training in the way they should be done. She leaves the joy of doing to each man that his life may be one of constant delight. They owe no man anything but love and that they pay in full measure. They ask nothing but love of their fellows and in that they find the fullness of blessedness. So arises this nation of kings, masters, and priests, the universal Nation of liberty and charity.

A HOLY NATION

The State is a righteous nation. It is for just men. Its law is justice. "An eye for an eye." "Love thy neighbor and hate thine enemy." It is ruled by force and fear. The Church is a holy nation. Its law is charity. It is for the holy who expect to love their enemies. It is for those who are more than just. They are generous. It is ruled by love and hope.

The law of the State is written upon paper or stone. The law of the Church is written on the heart. The officers of the State are rulers. All must submit to them. The officers of the Church are teachers, administrators, judges. None need to obey them. There is no compulsion. The State gives social peace by compelling one's neighbor to be just. The Church gives peace by persuading him to be brotherly.

In the State, difficulties between citizens are settled by complaint, arrest, fine, imprisonment. In the Church, men confess their faults one to another. All differences are settled by persuasion.

Jesus sets forth the judicial system of the Church when He said, "If thy brother sins against you go and tell him alone. Keep his friendship. If you succeed, you have gained your brother. He is still your friend. If you fail, take one or two with you and try again. If this fails, tell it to the Church, and let her decide. If he refuses to accept her advice let him alone. If you cannot persuade him to act as a brother, if you cannot retain his friend-

ship, nothing more is to be done. He is not worthy of membership in the Church. He must be excluded from her fellowship and treated as a man of the world."

From this it is manifest that the Church is an association of friends. The work of her officers is to keep the bond of friendship unbroken, to reconcile enemies. "Jesus said to His disciples, Henceforth I call you not servants but friends." The Church does not avenge the wrongs of her members. She leaves that work to God and to those whom God has appointed to that office. Her work is to redeem the evil doer, keep in her members a heart of goodwill, a readiness to forgive. If she fails in this, her mission is ended. If she uses force or fear or fraud, she ceases to be the Church of Jesus and becomes only another kingdom of this world. Friendship cannot be forced. Men may work together because they must, because they feel if they do not they will starve or die and go to hell. Such unity is not Christian unity. It is altogether of this world. The Church is a holy Nation. Her only bond of unity is charity, that love of God and men that never faileth. When it ceases to be controlling, nothing can save the organism from schism, dissolution and extinction.

"Her walls are hope. Her gates are praise. Her people are to live in health, good will and peace. Thus she keeps the unity of the spirit in the bond of peace and holiness of life."

GOD'S PECULIAR POSSESSION

God is Father of all men, but all do not recognize Him as father. The Church does confess Him and in that confession of God as Father, she becomes His peculiar possession. She is more to Him than any other social organization. Other kingdoms like Rome, China, Great Britain, Confucianism, Buddhism, Mohammedanism, were founded by men who are the servants of God. The Church was founded by Jesus the Son of God. Their citizens are servants, her citizens are children. Their citizens have lost all consciousness of God. His name is a terror. They are slaves to fear, to men, to the powers of nature. Their patriotism is narrow, confined to the organization of which they are members. In it there is no race feeling, no love of God as Father and all men as brothers. They are God's children but are born of Hagar, the bondwoman and are in bondage with her. She has brought them up without a knowledge of their Father.

The Church is the freewoman, Sarah. She has given her children the knowledge of their Father. They know that they are the Sons of God, members of the Body of Christ, and heirs of heaven. They live in the full consciousness of God as Father and men as brothers. They are relieved from bondage and fear because they love God and know His eternal purpose of good for man and His world.

The citizens of the kingdoms of this world trust in their own wisdom, power and righteousness. They

organize their own nations, choose their own rulers, make their own laws. They glory in the work of their own hands, their houses, temples, inventions, armies, navies. Their reward is the artificial and temporary. "See great Babylon that I have built." They are man's possession. In them God has no inheritance.

The members of the Church trust only in the wisdom, goodness and power of God. They open their eyes and let God's Sunlight teach them all they need to know. That light is the Wisdom of God. They ask for no other. They put forth their hand and gather the fruits of the soil. In them is the power of God. By that Power they live and do their work.

They walk in love. Love is the righteousness of God. They obey and grow into whatever form and character love wills. That is perfect goodness. They are at peace because they walk in the Light as God is in the Light. Their life is without effort, natural, spontaneous, full of meaning.

They rejoice in the works of God, give him all the glory. Their reward is in the natural, their children whom God gives them. They are not their own, or the possession of any man. They are God's peculiar possession.

WORSHIP AND WORK

In worship and work the Church shows forth the greatness and glory of Christ, the Light of the world. In worship they partake of His life with

thanksgiving. In work they beget and nurture children for Him. It was Christ as the Light Who created them and all the world. It was Jesus, the Christ as a man, Who redeemed them and all mankind. He is and always has been all in all to them, their heredity and environment. In Him they live, by Him they live and for Him they live. When they eat and drink, it is an act of worship, a Holy Communion, a giving of thanks unto the Father through Him. When they work, it is to make men His disciples through the power and wisdom He imparts. "For me to live is Christ," says St. Paul. "The life I now live I live by the faith of the Son of God. It is not I that live but Christ Who lives in me." "Whatsoever ye do, do all in the name of Jesus."

When Peter and John were asked by what power they had healed the impotent man, they replied, "By the power of Jesus." It is this recognition of the fact that Christ is the only Power in the world that makes the Christian glad to give Him all the glory. It was Christ Who freed them from bondage to men, the powers of nature, to their own evil imagination and brought them into this glorious liberty as kings and priests. He brought them out of darkness into this marvellous light. When they were without hope, "He begat in them a living hope by His resurrection to an incorruptible, eternal inheritance ready to be realized at His second advent." They were no people; He made them the people of God. He restored their last consciousness of God and awakened in them the race feeling. Now they dwell in Him as their world. He dwells

in them as their personality. He is the Church. It is His body. "They are members of Him, of His flesh and bones." The Church is still Jesus in the world as holy men and women. In them He is doing the same good works He did in Galilee; "To be zealous for good works, works of mercy, is her only purpose. To know, love and obey Christ is her highest joy and service."

ORGANIZATION

Society may be organized as a tyranny, as among savages. In it there is no law. It may be an absolute monarchy, as among barbarians, the will of the monarch the only law. It may be a civilized state, the will of the ruler regulated by the law of justice. It may be the Church as among the fully enlightened, the will of the ruler regulated by the law of charity.

If God is cruel and man a devil, a tyranny is the only government that will suffice. If God is wilful and indifferent, an absolute monarchy alone will answer the purpose. If God is mechanical energy and man a machine, the government of justice will follow.

If God is Father and man His child, the government must be that of the family, with charity as the only law. It is upon this basis Christian Society is organized.

The Church is the family of Jesus. It traces its lineage back to Him. It grew out of His person. It is He enlarged.

The purpose of its government is to preserve it one, holy and perpetual. In the family this is done by the husband, the head of the house. While he is alive he keeps it one, pure and continuous. He begets and trains a son to whom he can commit this authority and the family goes on after he is gone. The son repeats his work and so the family may continue one, and holy for a thousand generations. As it enlarges, it becomes a nation and this hereditary government may give away to an elective government. The officers may be chosen by the people and ordained by those already in office. Natural affection may be regulated by the written law of justice or charity and the unity and purity of the organism preserved. The essential feature is that to some person or persons must be given authority and power to perform this function. If the officers are faithful to their trust, rule according to justice or charity and the people willingly submit to be so governed, the organism goes on forever.

At first all authority in the Church was in Jesus. He was the Church. He committed His authority to His Apostles. "I give unto you the keys of the kingdom. What you bind or loose on earth shall be bound or loosed in heaven." Here was absolute and minute authority. The Apostles were the Church. He did not give them infallibility. That God cannot give to mortals. St. Peter made mistakes.

He gave to them His work. "As the Father hath sent me, so send I you. I have chosen and ordained you that you should go and bear much fruit—

beget many children—and that your fruit should remain—your family continue. My Father will be glad if you beget many children." They went forth and begat and trained children of the character of Jesus. From these, officers were chosen by the people and ordained by the Apostles. To them the Apostles committed their power and authority. Timothy, Mark, Titus, Barnabas, were the successors of the Apostles. They repeated what the Apostles had done. So the Church was kept one, holy, catholic, apostolic, and continuous. It was a government of those sent forth by Jesus, not by Jesus Himself as it had been before His crucifixion and will be after His second advent. After the death of the Apostles, their successors in office were called Bishops. The others were called elders and deacons.

At first each local Church had a bishop. The district over which he presided was called a parish. As parishes multipled, they were united into larger organizations, called a diocese. The Bishop became the head of the diocese. The parishes were left to the rule of the elders and deacons who ruled in his name. In the Bishops, the church found its unity and continuity. The Bishops of Rome and Constantinople attempted to assume the position of universal Bishop. It is to be regretted that one or the other did not succeed. It would have gone far in keeping the whole church one unto this day. If the bishops had been true to the teaching and practice of the Apostles, the family of Jesus would still be one, holy, catholic and apostolic.

They have not been faithful always. Considering

their experience, we could hardly expect that they would have been. For over 1,000 years they were at war with the savage, barbarous and civilized peoples of Europe. In that awful time the Church became sadly paganized. The old Apostolic ideal of man and society was almost lost. The perfect system of Christian culture remained only in form.

Yet out of that terrific conflict the Church came victorious. She had regenerated the white race, and made Europe a Christian continent. She had preserved everything of value in the old, Celtic, German, Roman, Greek and Hebrew civilizations. With her system of Christian Culture she had made the ideal of the Man of Charity Who conquered the world by sacrifice, the ideal of Europe. The old civilizations, organized for war and the conquest of men, were changed into one of peaceful industry and the conquest of the powers of the earth. She brought social order out of chaos and unified the white race in one vast spiritual community called Christendom. Her control of society in Europe was complete and minute. For thirteen centuries she was the leader in the social evolution of Europe.

By that time she had lost her old vivid consciousness of God as "One Spirit over all, through all, in us all." She taught an eternal dualism. Her devil divided the authority of the universe with God, and would never be conquered. He would reign forever in hell.

She entirely misinterpreted the purpose of God for man and his world as expressed in the Lord's prayer. Her outlook ended in a world of endless sin and pain for a large portion of the race.

Her worship was no longer that old joyous outpouring of grateful praise, in close companionship with God and man. It had lost its naturalness and spontaneity and become magical and labored. It appealed to the imagination darkened by fear, not to the intelligence or faith. Her temples were dark. Her altars, shrines, places for vicarious sacrifice. Her churches were full of pictures, images and books. She believed in charms and incantations to ward off the evils of the world, the flesh and the devil. Her work was not so much to beget and nurture children of the character of Jesus, as to save disembodied souls from an imaginary hell. The second advent of Christ to usher in the reign of eternal life and love in the earth had been turned into day of doom, wailing and sorrow. Her rule of life was unnatural, artificial, mechanical. Her people were full of fear, and restless self consciousness. Her government was an absolute despotism. Her guide was not faith, but imagination. Her motive was not hope but fear. Her law was not charity but self interest. Her demands upon the intelligence, affection and will were unreasonable.

Still, she was the Church of Jesus. Her Bishops sat in the Apostle's seat as the Pharisees sat on Moses' seat. What they commanded came with authority of an apostle. Men were to obey, but not to obey in their spirit. They, like the Pharisees, said and did not. "They bound burdens grievous to be borne upon men's shoulders and would not lift them with the tip of their finger."

They had the form of godliness but not the power.

They gave the Apostle's Creed, that most perfect expression of the Christian's Faith in God as the Father, Redeemer and Sanctifier of man, His child. As it stands, it is an act of worship that completely satisfies the mind. But as they interpreted it, God is not a Father but a wilful monarch. Man is not His child but His subject of an evil nature.

They gave the Lord's Prayer, that most perfect expression of the Christian's hope. It too, is an act of worship that completely satisfies the will. But as they interpreted it, it fills the will with fear, takes away all courage, and leaves the worshipper hopeless.

They offered the Law of Charity to warm our hearts and bring men into the fellowship of love to God and man. But their rule was not the gentle rule of reason and persuasion, but the stern rule of force and fear.

They presented the sacraments as witnesses of God, signs of His presence, assurance of His love, and the medium through which He communicates His life to men. But as they administered them, they were not witnesses to the greatness and goodness of God, but to the greatness of the priest. They were not signs of God's presence until they had been changed in substance by an act of consecration. So they were mechanical and magical, not vital and natural. They did not unite the worshipper with God and His fellows. They separated him from all reality. The Lord's Supper was no longer a social meal that expressed and cultivated eternal friendship. It was an assize,

a judgment seat, before whose awful mystery men stood with fear and dread.

They gave the Christian calendar, that most perfect Rule of Life, to satisfy the conscience, so that, walking with God year by year, the faithful may naturally grow into the perfect character of Jesus. But if men walk as they bade them, they grow only in the image of a man of sorrows, a sad ascetic, self conscious and unnatural.

They gave the historic Episcopate to represent Jesus to men that in obedience to the Bishop, they might be in obedience to Christ, Whose embassador he is. But to obey the Episcopate as they had it was to be disloyal to Jesus. It was a ministry of pretence. They pretended to possess supernatural power and transmit miraculous grace. They claimed that they could change the nature of a child by a ceremony, impart character by laying on of hands, transform the substance of bread and wine by an act of consecration and save a soul from hell by annointing with oil. So while they assumed to do God's work, they neglected their own. They had forgotten God. The spirit of prophecy was gone. They claimed to be Apostles and were not. Spiritual discernment was wholly wanting. "They have become vain in their imagination. Their foolish heart was darkened. Professing to be wise, they were fools." The Sun was no longer a witness of God, they must light a candle. The bread and wine was no longer a sign of God's presence; they must have a picture or image. The living minister was no longer a representative of Jesus; they must set up a brazen crucifix. They

resorted to deceit and violence to cover up their ignorance and weakness. So God sent the great Church into Babylonish captivity. The kings of the earth trampled upon her. The wise among men treated her with scorn, and the ungodly jeered. The meek and lowly lamented.

The glorious Church of Jesus was disrupted, the saddest event since the crucifixion. She is no longer One, Holy or Catholic. Her children are scattered far and wide upon the barren mountains of unbelief, as sheep without a shepherd. They are trying to find comfort in the cold, hopeless teaching of science as a relief from the more hopeless teaching of theology.

The evolution of society in the white race for the past 400 years has gone on outside the Church. It has already created these wide enduring secular nations of liberty and justice and goes forward to still more glorious conquests.

Modern society no longer seeks unity in the Church but in the State. Its bond is not religion but patriotism. It rallies around the flag, not the cross.

The modern age is not of faith, but science; not religious, but economic; not theocratic, but democratic. It is not spiritual but material.

The Church seems perfectly helpless in her endeavor to arrest this secular evolution and turn it back into its old religious channel. She is borne along by it, and in this tremendous flood of secularism, set in motion by the revival of classical learning, is rapidly disintegrating.

It is the fault of the Church that Society in the

West ever broke away from her control. It is her work, not to protest against this secular evolution, but to Christianize, direct it, so that it may carry the race out into that larger day of the Christian's hope, when sorrow, toil and death shall be no more. She could do this if she would be true to herself. She created the Western civilization; surely she can direct it. If she does not, it will never fulfill the hopes of man. It, too, will share the fate of Ninevah and Tyre.

The pity of it is, that in this holy war of humanity between light and darkeness, truth and error, she unconsciously arrays herself on the side of darkness and error. Nowhere is the Church, Greek, Roman, Angelican or Protestant, the leader of human progress. Multitudes have found that she is no longer a necessity to them. Very many believe her to be a real hindrance rather than a help to holy living. The modern man is growing weary of her unreasonable teaching, her false standard of manhood, her vain or magical worship and her hopeless outlook. They look to her for certainty and rest. She gives uncertainty and disquietude. They come to her for light in their darkness. She deepens the darkness. They ask her to quiet their natural fears; she only adds to their fears. The battle of life against poverty, disease, sin and death is not easy. They look to the Church for faith, hope and courage to fight. She gives doubt, fear and cowardice. Is it any wonder they abandon her in sorrow as the foe of peace and social progress?

Still, the Church is the family of Jesus, which He purchased with His blood. In her is the hope

of the race. "She is the Light of the world. If her light be darkness, how great is that darkness!" She is the salt of the earth. If the salt has lost its savor, men will cast it forth and tread it under foot! But when they have trodden it under foot, whence shall they turn for light when groping blindly in the mystery of this great world? To whom shall they turn for comfort when the sin, sorrow and toil of life are breaking their hearts?

The salvation of the race from degeneration and extinction demands the reformation of the Church. She must cast off her spirit of barbarism and her scarlet robe of paganism and once more stand forth in her real beauty and strength of form and feature One, Holy, Catholic, Apostolic, Eternal.

If she does not repent, put away her idols, give up her magical incantations, her blasphemous notions of God and her slanderous conceptions of man, she will share the fate of Jerusalem at the hand of the Roman. Her house will be left unto her desolate and darkness that may be felt will cover the earth. The race will return to barbarism and savagery. The earth will be a hopeless hell.

"One day Jesus said, When the Son of Man comes will He find faith on the earth?" When He comes, will He find the enlightened, or only the earthly, sensual and devilish; the just, the revengeful, the cruel? It rests wholly with the Church. She is the Savior of the world. In her Word and Sacrament she has the power to regenerate the race and fit it for the coming of the King. If she fulfills her mission, that Great Day will be a Jubilee. If

she fails, it will be only a horrible catastrophe such as the world has never experienced.

To this end, the people of Christ must humble themselves and become as little children. We must open our eyes upon man and his world and see them just as they are. We must give up our speculations, our vain imaginings. God's King of our world is the Sun. Let us accept Him as King. Light is God. Let us worship him just as he reveals himself to us. "Let us walk in the Light of the Sun as God is in the Light, then shall we have fellowship one with another and the blood of Jesus Christ His Son shall cleanse us from all sin."

Then shall we all be taught of God. For Sunlight is the Christ. He lighteth every man that cometh into the world.

How easy it is to come out of darkness of our own imagining into the glory of this real Light of God!

DUTIES OF OFFICERS

The officers of the Church perform all the functions of family government. They are set to serve. The father of a family is a prophet who teaches his children. He is a priest who applies that teaching to daily conduct and need. He is a king who sees that the teaching is obeyed and becomes a habit of life. He begets, feeds, educates and redeems his children and to his son he gives his authority over the house when he departs. In this way he keeps peace in the home, sees to all complaints, settles all disputes, comforts, rebukes, does what-

ever is necessary to keep the family one and holy.

The parish is an association of independent families not an order of individuals. The officers perform the same functions of prophet, priest and king. They beget spiritual children by teaching and baptizing. They educate them, reconcile their differences and do all things necessary to keep the parish one, holy and perpetual.

In the parish there may be only one man to perform all these functions or there may be three or many. They should be chosen by the heads of the families and ordained by the Bishop of the diocese. In the diocese it is best to put all authority in the hands of one man chosen by the diocese and ordained by his fellow Bishops. He may be assisted in his government by a convention of delegates from the parishes or a board of advisers. The details of the government must be left to the time, place and conditions. The Church is not a machine but an organism. She adapts herself easily to her surroundings. She is made for man, and not man for her.

The purpose of her government is the main thing. It is to keep the Church One, Holy, Catholic and Eternal. This can be done by men only, who have the ability, the wisdom, the love and the authority to beget and nurture children of the character of Jesus. To do this, they have the Creed, the Lord's Prayer, the Law of Charity, the Sacraments, the Organization and the Church Calendar. These are sufficient to regenerate all mankind. If the Church will use them as they were given to be used, she

will grow, fill all the earth, unite all races into one Brotherhood of Man under the Fatherhood of God.

"O Lord, Jesus Christ, Who at Thy first coming didst send thy Messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready thy way by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight. Amen."

CHAPTER XII

THE HOLY WAR

A mighty conflict is going on in the planet between the powers of Light and Darkness. Light is of the Sun, Darkness is of the earth. If Darkness wins, this will be a world of perpetual night. If Light wins, this will be a world of eternal day. "They will need no candle, neither light of the Sun, The Lord God will give them Light." The planet will be a star and shine by its own light.

If Darkness wins, the earth will grow cold and become a rigid, frozen ball. Further development will be impossible. If Light wins, the Ocean will still bring forth living creatures. The solid rocks will be resolved into their elements again. New creatures will appear. "The earth and the sea shall give up their dead, the elements shall melt with

fervent heat and the new heaven and earth will appear."

If darkness conquers, the race of men will disappear, all life will cease, the old earth will die, "swing herbless and treeless in eternal space without inhabitant." If Light triumphs, mankind will still progress, a new and higher order of men will appear. There will be a resurrection of the dead. "This corruptible will put on incorruption. Death will be swallowed up of life. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away, and behold, all things have become new."

As we watch the conflict going on before us day by day and year by year, we have no doubt as to the result. The Powers of Light must win. Darkness must cease to be in the earth as it is in heaven.

This is a Holy War. These heavenly powers come, not to kill, but to make alive. They come as Jesus came, "That we may have life and have it more abundantly." They are sent of God to create, redeem, perfect. Their conquest is the conquest of Love.

When the Sun goes down, Darkness appears. Cold and death rule. But their rule is short, only apparent. The Sun arises, Light appears and their reign is over. When Winter approaches, the days shorten, Darkness, cold and death control. Soon, at the appropriate hour, the Sun returns with larger, fuller Light, Heat and Life. These increase with the centuries, the others decrease. The victory is always with the Sun. So it will go on unto the perfect day. It must be so. The Powers of Light are permanent,

omnipotent, universal, unchanging. The powers of Darkness are temporary, limited, local. In the end we know this will be a world that is all Light, all life, all love. Any other issue of this Holy war between Sun and Earth is unthinkable. The Earth is weak, helpless in the omnipotent hands of the Sun. The Sun is Father, the Earth a child. He deals with it as a Father that he may bring it to perfection.

The same conflict is going on in the race between light and darkness in the minds of men. It is a battle between Truth and Error. With Truth are knowledge, hope and love. With Error are ignorance, fear and hate. If Truth wins, the race will be ruled by reason, hope and love. If error wins, it will be governed by force, fear and hate.

The Truth will give peace, order, liberty. Error will give war, social chaos and tyranny. If Truth wins, the race will go on enlarging and improving forever. If Error wins, it will degenerate and die out of the planet.

Our reason tells us that Truth must win, but our observation reveals that for all the ages Error has had the upper hand. A close study of the conflict and the issues involved will make us absolutely sure that in the end Truth must win. "The New Jerusalem will descend and dwell with men. The earth shall be filled with the knowledge of God as the waters cover the sea. Men will learn war no more." The savage gives away to the barbarian, the barbarian perishes at the appearance of the civilized man. It will go on until the civilized man will be replaced by the enlightened. "The kingdoms

of this world of liberty and justice, will be absorbed into that universal kingdom of Christ, of Charity."

> The old earth shall bloom like the garden of God,
> And men shall grow gentle and wise;
> The King will return with his sceptre and rod,
> And His City of Peace will arise.

Jesus said, "If ye continue in my word, then are ye my disciples indeed and ye shall know the Truth and the Truth shall make you free." So, then, man by faith can know the truth concerning himself and his world and in the knowledge of that Truth come to perfect freedom. The ills and bondage he suffers are the result of his ignorance and willfulness. His complete emancipation will come through knowledge and obedience.

The history of humanity is the story of his struggle to come out into the fullness of Light. He has sought the Truth concerning himself and his world in three ways:

1. The metaphysical way, the way of thought. The metaphysician is the thinker. He calls himself a theologian and the result of his thought, Theology, the sum of all knowledge. He begins his search for the Truth with a word or proposition and a definition. He formulates his system of knowledge by a process of logic. The result is a theory. He does not observe the objects about him and compel his thought to conform to the reality. He shuts his eyes to all objective reality and constructs his theory of God, man and the world by a process of reasoning. As a matter of history, his theory is

always wrong. His God, his world and his man are not such as we observe but as he imagines them to be. They have no existence outside his brain. He does not know objects but theories, conceptions, words. Of real things he is absolutely ignorant; so ignorant that he believes his darkness is light, his theory the reality.

As a fact of history, no theologian, ancient or modern, has ever added one fact of value to the sum of human knowledge. The whole course of of the race is strewn with the wrecks of his theories that time has proved to be false.

He constructed this theory of eternal dualism that divides the universe into matter and spirit. Matter is dead, spirit is living. Matter is created by spirit out of nothing by a miracle. It will burn and go back to nothing. It was he who told us that God created the race that he might torture a part of them in a never ending hell. It is his theory of man that makes him by nature totally depraved, incapable of any good, a devil fit for hell. It was he who invented those magical systems of culture to save this devil from hell. It is he who pretends that he can give a man a new nature by a ceremony, or a revival, give him a new character or heal his sickness by laying on of hands, change bread and wine into the body and blood of Christ by an act of consecration, and save a soul from hell by anointing with oil.

To his thinking we owe the notion that this is a world of chance and magic, with God as the chief magician. He is the author of superstitious rites in worship. His vain imagination sets up idols

of brass and wood and marble. He is the persecutor of the prophets and the murderer of the Christ. To him we owe these theories of civil government that make liberty a crime, tyranny and slavery, war and polygamy legitimate. His is the rule of violence and deceit. What he cannot rule, he will ruin; what he rules, he also ruins.

His habitation is the habitation of cruelty where men live in darkness, in terror of God, man, the powers of nature, death and hell.

Puffed up with pride of supposed wisdom, he sets himself up as a god, infallible. Those who dispute his vain imaginings are accounted infidels and atheists, fit only for the stake or the rack. He is that Pharisee "who will not go into the kingdom of heaven nor will he suffer those who are entering to go in." At his best, he can know only his conceptions of God, the world and man and these conceptions have never been in accord with the reality. When he teaches Geography, Geology, Chemistry and the like, men find by the smallest observation that he knows nothing. But when he teaches theology, it is difficult to prove that he is as ignorant of God as he is of the world. His dominion in religion lasts long after men have proved his science to be absurd.

It is amazing and pitiful to note how wide and enduring is the cruel rule of this man. One would think that the world would see that his rule is evil, only evil and that continually. His pretensions to miraculous power are easily punctured by any one who will open his eyes. No one need be deceived. He cannot change the nature of a man by

a ceremony or a revival. He cannot change bread and wine into the body and blood of Christ by an act of consecration. He cannot save a soul from hell by anointing with oil. His boasted wisdom is densest ignorance. His most perfect righteousness is deepest sin. His pretended supernatural strength is hopeless weakness. He is so blind that he calls darkness light and evil good.

Jesus had him in mind when He said, "Fear not him that kills the body but him that casts the soul into that hell of doubt, fear and hate whose fires never go out." He is that false prophet who comes in sheep's clothing but is really a wolf. "Ye shall know him by his fruit." If he closes his eyes in worship or sets up an image or picture to represent his God, we may be certain he is a false prophet. He has lost all consciousness of God. He is to be avoided as we avoid the pestilence. He will kill the souls of all who follow him.

His day is passing, the world is weary of his vain, evil imaginings, and his magical worship. Light is coming. His hideous theories of theology will soon be forgotten as are his alchemy and astrology. Men will see at last that his God has no existence except in his own evil mind.

2. Men come to knowledge by the way of sight; the way of the scientist. The Scientist is the observer. He obtains his facts by observation and experiment. He arranges these facts into a system by his own wisdom. He calls that system, science. In his observation and experiment he may be absolutely accurate but his interpretation of what he observes may be far from the truth. He does

possess real knowledge but it is only knowledge of appearances. The Sun appears to revolve about the earth, the earth appears to be flat. To our senses, man appears to be only the highest of animals. He has no future beyond his seventy years of mortal life. If we dissect his body and analyze his bones, flesh and nerves, still we are as far from a real knowledge of man as we were at the outset. The essential characteristic of man is spirit and that does not appear to our senses at all. We do not know what light is by observation of light, as it appears to our eyes. It seems to be a nothing or a sensation. It will not help us to polarize it in a spectroscope. For then it is only color or force. We come to the truth only by accurate observation and correct interpretation.

It is in the interpretation the scientist fails. What he gives us is by no means the dense ignorance of the metaphysician. He is not puffed up with pride. He is modest and tolerant, for he knows how easy it is to be mistaken. The man of science is the great man of our time. To him we owe our knowledge of this universal substance called Ether and Light as the revelation of Ether. He has taught us by his discovery of the law of conservation that the universe is one in substance and that substance is Ether. He has made it plain that Matter and Force are one.

By his discovery of the law of gravity he has demonstrated that the Universe is a unity in space. His discovery of the law of continuity has proved that the universe is one in time. To him we owe the knowledge of the fact that Light is the Power

that makes the Universe to be one in substance, space and time. He taught us that the Sun, not the earth, is the centre and soul of our world and that our world is the Solar Universe. He has made it plain that the Sun is the Solar Universe, the all in all to it. Whatever is done in it, He does, and beside Him there is no power. To him we owe the knowledge of the method of creation. The old magical way of the theologian has been utterly discredited. God is not arbitrary. Nature is absolutely orderly. She can be trusted in all her movements. There is no such thing as magic in all her wide domain. To him we owe our knowledge that man is one with his world. He is not superior to it or different from it. He is an organic part of it as much as the tree or the rock. All that he is or can be he owes to his environment. The scientist has taught us that man is the highest of animals and from them he differs only in degree, not kind.

To the scientist we owe our knowledge of the way life goes on in the earth from good to better and better to best. "It is always first the blade then the ear then the full corn in the ear." In obedience to this great, unchanging law, each creature may go on enlarging and improving 'till it comes to perfection.

It is to the scientist we give the credit for all the mechanical inventions of our age. He has created these wide enduring nations of liberty and justice. He has made our modern civilization.

It is the scientist who has deposed the metaphysician from his seat, made his magic and miracle ridiculous. He has put law in the place of personal

rule in government, the statesman in the place of the soldier, the teacher in the place of the priest.

The man of science is great, he has given man a new world by his discoveries, multiplied his power a thousand fold by his inventions and vastly increased his wealth, wisdom, health and comfort. If his will is done, this will be a world of peace not war, of law not chaos. The rights of man will be protected. The world will be governed not by the cruel or the strong but the just.

3. Man comes to the truth by observation and faith, the way of the Prophet. The scientist is as strong and wise as the metaphysician is weak and ignorant, but he is not the Christ. At his best he is only Caesar, the man of justice. His dominion is not the kingdom of God, but the empire of man. He is a sort of John the Baptist come to prepare the way for the rule of the Prophet.

The Prophet is the man of insight, of the spirit. He sees all the scientist sees and far more and gives all things a spiritual interpretation. He judges not according to the outward form but the creative life within. Jesus said, "We speak that we do know and bear witness to what we have seen." He acquired all his knowledge by observation, not by thought. The world that he saw was exactly the world that other men saw. He gave it a new interpretation. "My words are spirit and life." He calls things by the name that describes the inner nature. We can never see things as he saw them 'till we are born of the spirit. "Unless a man is born of the spirit he cannot see the kingdom of God." "Spiritual things are discerned only by the

spirit." The prophet sees with his spirit, so he sees spirit in matter, God in man. God, spirit, is the real object of his observation. His knowledge is real, for he sees as God sees and knows as God knows. What he speaks is the Truth. The names he gives to objects expresses their real nature and character. So it was that Jesus could say of Light, "This is God." He calls Himself "the Light and Life of the world. My flesh is meat indeed, my blood is drink indeed." Of bread He said, "This is my body broken for you." Of wine He said, "This is my blood shed for you." He called men sons of God. The blind to Him were those who did not see God, the deaf those who were deaf to God's voice. The dead were those who were dead to God. The leaven of the Pharisees was the spirit of the Pharisees. So St. Paul says, "He called spiritual things by spiritual names." The world He saw was the real world. The world the scientist sees is the world as it appears to him.

St. Paul says, "We must be renewed in the spirit of our mind if we are to know what God and His will are." Jesus says, "Get a new mind and believe the Gospel" St. Paul calls the scientific mind "the carnal mind, the mind of the flesh." To this scientific mind Force rules and Force is blind, indifferent and dead. So to him all things are dead. This is a dead universe of machines. All movement is mechanical.

To the prophetic mind, Spirit rules and Spirit is intelligent, loving, living. The universe is alive. It is a universe of organism. All movement is vital. The one can see wisdom, goodness and life

nowhere except in man; the other can see them everywhere.

It is to the Prophet we must come for the Truth. To him we owe the knowledge of the fact that Light is God and that the Sun is a person, the Lord and Father of man. He sees that the earth is the Mother of the race and all men are brothers, sons of Light. He tells us that the world is an organism, all its forces are vital. It was born. It grows. It will ripen. The race is recreating itself. A new, immortal race will grow out of the old. "The last enemy that shall be destroyed is death. Death and hell shall be cast into the lake of fire." The The new heaven and earth shall appear.

It is easy to see who teaches the Truth; the metaphysician who is taught by his imagination, the scientist who is taught by his sense and intelligence, or the Prophet who is taught of God and calls all objects by the name God gave them.

Between the scientist and the Prophet there is an irrepressible conflict. They are opposites. The one is of this world, the other of the world to come. The Prophet must convert the scientist or the scientist will kill the Prophet. Jesus said, "Marvel not that the world hate you. It hated me before it hated you." It is the world old struggle between the seed of the woman and the seed of the serpent. The race must accept the rule of the man of force and justice, or the man of spirit and charity. When the conflict is clearly joined, the metaphysician will join the scientist to crucify the Christ as he did in Jerusalem.

In this Holy War in the planet between Light

and darkness, we know that Light must win, for God is Light. In this battle between Light and Darkness in our social world, we are as certain that Light will win for Christ is the Light. "All shall be taught of God." This will be a race of kings and priests unto God, the kingdom of justice and force shall become the kingdom of charity and spirit.

The conflict goes on in each man. He must walk by the Light of his thought, his sight, or his faith. If he walks by thought, he will be guided by his imagination, driven by fear and ruled by hate. If he walks by sight, he will be guided by his senses, inspired by ambition and ruled by justice.

If he walks by the sight of his spirit, then he will be a child of God and an heir of heaven. He will be guided by faith, inspired by hope, and ruled by charity.

He cannot walk by faith and sight at the same time. He cannot be inspired by ambition and hope at once. He cannot be ruled by justice and charity together.

Between these two kinds of life, there is a great gulf fixed. The one says, "Lay up treasures on earth;" the other says, "Lay up treasures in heaven." The one says, "Hate your enemy;" the other, "love your enemy. The one says, "walk by sight;" the other, "walk by faith." The one is man's way, the other is God's way. "The friendship of the world is enmity with God."

The victory of the man of science means the degradation of man to the level of the beast. The victory of the man of faith means the elevation of the race to the lowest of the sons of God. They

met in Jerusalem when the men of the world crucified the Man of Faith.

The strength of the scientist is his sight and his law of justice. The strength of the Prophet is his faith and his Gospel of the Resurrection. If the scientist wins, this will be to man a world of sight, of force, of fear and death. If the Prophet wins, it will be a world of faith, of reason, of love, of hope and eternal life.

If the scientist speaks the whole truth, he will win. If the Prophet speaks the truth he will win. For the Truth must win. Men cannot always be ruled by a lie. God, the world, and man are here before us. They are all objects of knowledge. Of course we can know the Truth about them. The scientist and the Prophet agree as to the facts. They disagree only as to the interpretation of those facts.

The Solar Universe is our world. In it the Sun is absolute Ruler. He rules in all his wide domain by the Power of Light. That these are the facts there can be no question. The God of our world is Light. The Lord of our world is the Sun. The only questions between the scientist and prophet are: Is Light Mechanical Force or a Living Spirit? Is the Sun a machine or an organism, a dynamo or a person? If force is God, if a dynamo is lord, we must submit to our mechanical God and His servant Caesar. If spirit is God and the Sun a person, we must submit to the Everlasting God and His Son Jesus Christ.

All agree that "God is One over all through all, and in us all." If He is mechanical energy in the Sun,

He must be the same in man. He cannot be blind, indifferent dead force in one place and wise, loving, living spirit in another. So we are face to face with the only God we know or can know. If He is pitilessly just, we must be as pitiless and abandon hope of the life to come. We must expect that this world will die and the race become extinct. We must give up our faith in Jesus as the revelation of God. There is no God of Love. There is no Father of man and his world. Fate, irresistible, pitiless, reigns. The barbarian is right. The world belongs to the strong. Jesus was a mistaken enthusiast.

The Christian, enlightened by the spirit, is not at all disturbed by this grim, barbaric conception. He knows that Light is spirit and the Sun is a person. He takes the Sun for his teacher and finds that he needs no other. He accepts the Sun as his King and becomes a king himself. He takes the Sun for his great High Priest and is made a priest unto God. He calls no man father on earth, for he has his great Father in the sky. His own experience proves the truth of the words of Jesus when He said, "God is Light." Instinctively he and all things in the earth turn toward the Sun as to a God Who is all in all to man and his world.

Jesus said to the Pharisees, "Judge not according to appearances, not as the scientist, judge righteous judgment, as the Prophet. If you do not believe my word when I say I am the Son of God, believe me for the very work's sake. If I do the works of God, why do ye not believe that I am the Son of God?" Here He was speaking the words of God,

doing the works of God, exhibiting the character of God, yet they would not believe that He was God with them. They preferred their own notions of God to this actual revelation of His whole godhead. "Light came into the world, they preferred darkness, because the sight convicted them of sin." Verily they had their reward.

If the scientist does not believe that the Sun is a person, let him judge him by the work he is doing. Whatever is done in the Solar Universe, He does. If these are not the works of a person we may deny that Light is spirit. But if what we see in this universe are the works of wisdom, love and life, we must believe that the Sun is the Lord and that Light really comes forth from God and "is the express image of His person."

As we observe the work of Light, we see that it is not only wise, it is the Wisdom of God, the only begotten Son. The man who takes Him for his teacher will learn more of God, man and the world in one year than he can learn in books in a century, or he can ever learn by his own thinking.

Light will show him the great and glorious Sun flooding all his sky with overpowering splendor, and will tell him, "This is your Father of an infinite majesty, Who creates you and all the world. Love Him with all your heart, mind, soul and strength. Look up to Him and say, 'Our Father Who art in heaven.' He will hear every petition and give you the desire of your heart." It is not the fault of Light if the man still sees only a great ball of fire in the sky and still prays to an imaginary god or idol.

Light will show him Jesus, that wisest of all the wise, best of all the good, the mightiest of the mighty and say, "This is His adorable, true and only Son, Who redeems us and all mankind. Believe in Him and be saved." Light can say no more if the man still sees in Jesus only a carpenter or a man worthy of death and proceeds to nail Him to the cross.

Light will reveal himself proceeding forth from the Sun, transforming water into grain and fruit. He opens his mighty hand and supplies the wants of every living creature in the earth. He fills our barns with grain, our store-houses with fruit. He renews the face of the whole earth, each spring causing the grass to grow for the cattle and corn, wine and oil for man. "Here," he says, "am I, the Holy Ghost, the Comforter, the Lord and Giver of Life, Who sanctifies you and all the people of God Trust me and I will always keep your granary full. I will sanctify you and gather you into the granary of God." Surely after all this display of wisdom, Light is not at fault if man still offers his praise for the harvest to himself or to an imaginary and unknown God.

Light will show him this world, so good, so beautiful and say, "This is your mother, your father's home for you, your fatherland; take possession and enjoy it." Of course the man may still look upon it as a house of toil, a prison house of dead matter, a hell.

Light will show him his fellowman and say, "This is your brother." Still the man may see in his fellow only an enemy to be hated, or a beast

of burden to be enslaved, or a machine to be admired.

In all this, Light has told the truth, the whole truth and nothing but the truth. If the man is not made wise, it is because he is blind and deaf. He prefers ignorance to knowledge, darkness to light. He has been taught of God, and he does not know it.

Light is not only loving—it is Love itself, the love of God. He who has the Sun for his friend needs no other, for here is one that never fails, and sticketh closer than a brother. He who has the Sun for his father and king needs no other. His rule is charity. He is merciful and gracious. He sends his light upon those who despise him. His rewards are sure. Sow your seed when he commands, and reap in his time and he will give you thirty, sixty, an hundred-fold. All he asks in return is gratitude. For a grain he will give an ear and in the ear you will find his own flesh and blood. Marry, and He will give you children and make you a great nation. Baptize and teach in His name and He will give your children of your spirit and make of you a great Church.

Light is just as loving in the harvest field as He was in Galilee. There He offers Himself a sacrifice for men even as He did on Calvary. The barbarian world may jeer and laugh and requite his love with curses, but he goes on this loving way, with no word of complaint. Each year he comes forth as bright and warm as ever, to make a new sacrifice. "He is the Christ, our Passover, Who is sacrificed for us," and keeps us alive in the earth.

Men may go their way, warmed and fed by His rays and give all the credit to themselves or to an imaginary god, but He changes not. Slow is His wrath, never failing His mercy. At last, those Who forget that Light is God perish from the earth. To them He is a consuming fire.

Light is not only living. He is Life, the Life of God. Take Him for your great High Priest and you will never be hungry. He is the Comfort of all that live in the earth. It is upon His life that all feed. His flesh they eat, His blood they drink. If they do not eat His flesh and drink His blood they die, for there is no other food. Let Him preside at your feast and He will say of bread, "This is My body broken for you," and of wine, "This if My blood shed for you. Eat and drink, recognizing Me with thanksgiving, and you will be preserved in body and soul unto everlasting life." "It is He Who prepares a table before us in the presence of our enemies. He anoints our head with oil and makes our cup to overflow."

Plant a seed in the soil and He will show you He is not only the life of the seed, He is its resurrection. It will come forth from its grave and live a new and larger life. Trust in Him and He will show you that He is not only your life but your resurrection. He is the power of God, Who brought our Lord Jesus from the tomb. He it is Who will give to us that General Resurrection at the last day. He it is Who is creating that new Heaven and new Earth where there is no night, no cold, no death.

"Hail, Holy Light, Offspring of heaven, first born. Immanuel, God with us!"

"The heavens declare the glory of Light and the firmament showeth His handiwork. Day unto day uttereth speech of Him and night unto night showeth knowledge. There is no audible voice, their voice is not heard. Their rays are gone out into all the earth and their words unto the ends of the world. In them hath he pitched a tent for the Sun. His going forth is from the end of the heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof."

What god is like this Universal Light? What lord is like the all glorious Sun? Veiled as He is, we cannot bear His dazzling glory. What will he be to us when the veil is lifted and we stand face to face before Him? For man and his world He alone, is God, Father, Redeemer, Sanctifier. Beside Him there is no other.

"Look unto Him all ye ends of the earth and be ye warmed, enlivened, fed, saved from every earthly ill, for He only is Lord, and beside Him there is no God."

"O, come, let us worship and fall down and kneel before the Lord, our Maker. For He is the Lord our God and we are the people of his pasture and the sheep of His hand."

With holy joy let us confess Him and be redeemed and sanctified. Then and then only shall we know the Truth. Then our instinct of mercy can have full swing. Then our hope of the resurrection will fill our whole world with joy. We shall come out into the liberty of the Sons of God, the Sons of Light. The iron tyranny of the barbarian will be broken. "The earth will be filled with

the knowledge of God as the waters cover the sea."

He who trusts to the metaphysician shall receive the metaphysician's reward, a life of mystery, fear and evil, ending in an imaginary heaven or hell—that is, in nothing.

He who trusts to the scientist shall receive the scientist's reward—the kingdoms of this world and the glory of them, a life of toil that ends in the grave.

He who trusts in the Prophet shall receive the Prophet's reward—all the good this world can give. a life of faith, hope and charity and in the world to come, life everlasting.

"Choose ye this day whom ye will serve. If Force be God, follow Him. If Spirit be God, then follow Him."

THE END.

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